Sri Stava-mala

Volume One

Prathama Śri Caitanyāṣṭaka
First Eight Prayers Glorifying Lord Caitanya

Text 1

sadopasyaḥ śrīman dhṛta-manuja-kayaiḥ praṇayitaṁ
vahadbhir girbaṇair giriśa-parameṣṭhi-prabhṛtibhiḥ
sva-bhaktebhyaḥ śuddhasṁ nija-bhajana-mudram upadiśan
sa caitanyaḥ kiṁ me punar api dṛśor yasyati padam

sada - always; upasyaḥ - worshipable; śrīman - beautiful; dhṛta - who accepted; manuja-ayaiḥ - the bodies of men; praṇayitam - love; vahadbhiḥ - who were bearing; girbaṇaiḥ - by the demigods; giriśa - Lord Śiva; parameṣṭhi - and Lord Brahma; prabhṛtibhiḥ - headed by; sva-bhaktebhyaḥ - unto His own devotees; śuddham - pure; nija-bhajana - of His own worship; mudram - the mark; upadiśan - instructing; sa - that; caitanyaḥ - Śri Caitanya Mahāprabhu; kim - whether?; me - my; punar api - again; dṛśoḥ - of the eyes; yasyati - will go; padam - in the path.

Lord Caitanya Mahāprabhu is always the most worshipable Deity of the demigods, including Lord Śiva and Lord Brahmā, who came in the garb of ordinary men, bearing love for Him. Hew instructs His own pure devotional service to His own devotees. Will He again become visible before the path of my eyes?*

Text 2

sureśanaṁ durgaṁ gatir atiśayenopaniṣadaṁ
munīnaṁ sarvasvaṁ praṇata-paṭalīnaṁ madhurima
viniryasaḥ premṇo nikhila-paśu-palaṁbhuja-dṛśam

sa caitanyaḥ kiṁ me punar api dṛśor yasyati padam

sureśanam - of the kings of the demigods; durgam - the fortress; gatiḥ - goal; atiśayena - eminently; upaniṣadam - of the Upaniṣads; munīnaṁ of the sages; sarvasvam - the be-all and end-all; praṇata-paṭalīnam - of the surrendered devotees; madhurima - the sweetness; viniryasaḥ - the essence; premṇaḥ - of love; nikhila - all; paśu-pala - of the cowherd women; ambhuja-dṛśam - lotus-eyed.

Śri Caitanya Mahāprabhu is the protector of the demigods, the supreme goal of the Upaniṣads, the be-all and end-
all of the great sages, the beautiful shelter of His devotees, and the essence of the love of the lotus-eyed gopis. Will He again be visible before the path of my eyes?*

Text 3

svarupaṁ bibhraṇo jagad-atulam advaita-dayitaḥ
prapanna-śrīvaso janita-paramananda-garima
harir dīnoddharī gajapati-kṛpotseka-taralaḥ
sa caitanyaḥ kiṁ me punar api dṛśor yasyati padam

svarupaṁ His own form; bibhraṇaḥ - manifesting; jagat - in the world; atulam - without compare; advaita - to Advaita; dayitaḥ - dear; prapanna - surrendered; śrīvasaḥ - Śrivasa; janita - produced; paramananda - of Paramananda; garima - respect; hariḥ - Lord Hari; dīna - the distressed; uddharī - who delivers; gajapati - on King Prataparudra; kṛpa - mercy; utseka-
taralaḥ - showering.

Śri Caitanya Mahāprabhu has manifested His own form, which cannot be compared to anything in the material universe. He is very dear to Advaita Acārya, and Śrivāsa Paṇḍita is surrendered to Him. He is very respectful to Paramānanda Puri. He takes away the ignorance of the material world and delivers the conditioned souls suffering from the threefold miseries. He showered His mercy on Mahārāja Pratāparudra, the king of Orissa. Will He again become visible before the path of my eyes?

Text 4

rasoddama kamarbuda-madhura-dhamojjvala-tanur
yatīnam uttaṁsas taraṇikara-vidyoti-vasanaḥ
hiraṇyaṇaṁ lakṣmī-bharam abhibhavann aṅgika-ruca

sa caitanyaḥ kiṁ me punar api dṛśor yasyati padam

rasa - by the mellows of devotional service; uddama - maddenedkama - of Cupids; arbuda - millions; madhura - sweetness; dhama - abode; ujjvala - splendid; tanuḥ - form; yatīnam - of the sannyasīs; uttaṁsas - the crown; taraṇikarasunlight; vidyoti - effulgent; vasanaḥ - garments; hiraṇyaṇam - of gold; lakṣmī-bharam - the splendor; abhibhavann - eclipsing; aṅgika - of His body; ruca - the luster.

Śri Caitanya Mahāprabhu becomes maddened by tasting the mellows of devotional service. His effulgent form is the abode of sweetness for millions of cupids. He is the crest jewel of the sannyasīs. His garments display the effulgence of the sun and the splendor of His body eclipses the beauty of gold. Will He again become visible before the path of my eyes?

Text 5

hare kṛṣṇety-uccaiḥ sphurita-rasano nama-gaṇana-
kṛta-granthi-śreṇī-subhaga-kaṭi-sutrojjvala-karaḥ
viśalakṣo dīrghargala-yugala-khelañcita-bhujaḥ
sa caitanyaḥ kiṁ me punar api dṛśor yasyati padam

hare kṛṣṇa iti - the Hare Kṛṣṇa mantra; uccaiḥ - loudly; sphurita - dancing; rasanaḥ - tongue; nama - of names; gaṇana - counting; kṛta - done; granthi - knots; śreṇī - series; subhaga - handsome; kaṭi-sutra - belt; ujjvala - splendid; karaḥ - hand; viśala - large; akṣaḥ - eyes; dīrgha - long; argala - beams; yugala - pair; khela - with pastimes; añcita - bent; bhujaḥ - arms.

Śri Caitanya Mahāprabhu chants the Hare Kṛṣṇa mantra in a loud voice, the holy name dancing on His tongue as He counts the number of recitations with His effulgent hand. His eyes are large, and His long arms. bending as He performs His pastimes, reach down to His knees. Will He again become visible before the path of my eyes?*

Text 6

payoraśes tīre sphurad-yūpavanali-kalanaya
muhur vṛndaraṇya-smaraṇa-janita-prema-vivaśaḥ
kvacit kṛṣnavṛtti-pracala-rasano bhakti-rasikaḥ
sa caitanyaḥ kiṁ me punar api dṛśor yasyati padam

payoraśes - of the sea; tīre - on the beach; sphurat - beautiful; upavana - of gardens; ali - rows; kalanaya - by seeing; muhuḥ - constantly; vṛndaraṇya - the forest of Vṛndāvana; smaraṇa-janita - by remembering; prema-vivaśaḥ - being overwhelmed by ecstatic love of Kṛṣṇa; kvacit - sometimes; kṛṣṇa - of the holy name of Kṛṣṇa; avṛtti-pracala - busily engaged; rasanaḥ - whose tongue; bhakti-rasikaḥ - expert in devotional service.

Śri Caitanya Mahāprabhu is the topmost of all devotees. Sometimes, while walking on the beach, he would see a beautiful garden nearby and mistake it for the forest of Vṛndāvana. He would thus be completely overwhelmed by ecstatic love of Kṛṣṇa and begin to chant the holy name and dance. His tongue worked incessantly as He chanted, "Kṛṣna! Kṛṣna!" Will He again become visible before the path of my eyes?*

Text 7

ratharuḍhasyarad adhipadavī-nīlacala-pater
adabhra-premormi-sphurita-naṭanollasa-vivaśaḥ
sa-harṣaṁ gayadbhiḥ parivṛta-tanur vaiṣṇava-janaiḥ
sa caitanyaḥ kiṁ me punar api dṛśor yasyati padam

ratha-aruḍhasya - of the Supreme Lord who was placed aboard the chariot; arat - in front; adhipadavī - on the main road; nīlacala-pateḥ - of Lord Jagannatha, the Lord of Nīlacala; adabhra - great; prema-urmi - by waves of love of Godhead; sphurita - which was manifested; naṭana-
ullasa - by the transcendental bliss of dancing; vivaśaḥ - being overwhelmed; sa-harṣam - with great pleasure; gayadbhiḥ - who were singing; parivṛta - surrounded; tanuḥ - His body; vaiṣṇava-janaiḥ - by the devotees.

Śri Caitanya Mahāprabhu danced down the main road in great ecstasy before Lord Jagannātha, the master of Nilācala, who was sitting on His car. Overwhelmed by the transcendental bliss of dancing, and surrounded by the Vaiṣṇavas who sang the holy names, He manifested waves of ecstatic love of Godhead. Will He again become visible before the path of my eyes?*

Text 8

bhuvaṁ siñcann aśru-śrutibhir abhitaḥ sandra-pulakaiḥ
parītaṅgo nīpa-stabaka-nava-kiñjalka-jayibhiḥ
ghana-sveda-stoma-stimita-tanur utkīrtana-sukhī

sa caitanyaḥ kiṁ me punar api dṛśor yasyati padam

bhuvam - the earth; siñcann - sprinkling; aśru-śrutibhiḥ - with showers of tears; abhitaḥ - everywhere; sandra - intense; pulakaiḥ - hairs standing erect; parīta - filled; aṅgaḥ - the body; nīpa - kadabmaflowers; stabaka - clusters; nava - new; kiñjalka - filaments; jayibhiḥ - glorious; ghana - full; sveda - perspiration; stoma-stimita - moistened; tanuḥ - body; utkīrtana - of saṅkīrtana; sukhī - the happiness.

Śri Caitanya Mahāprabhu became joyful during the chanting of the holy names, and he sprinkled the earth with showers of tears. All the hairs of His body, standing on end, appeared like the beautiful filaments of fresh kadamba blossoms, and His body glistened with perspiration. Will he again become visible before the path of my eyes?

Text 9

adhīte gauraṅga-smaraṇa-padavī maṅgalataraṁ
kṛtī yo viśrambha-sphurad-amala-dhīr aṣṭakam idam
paranande sadyas tad-amala-padambhoja-yugale
parisphara tasya sphuratu nitaraṁ prema-laharī

adhīte - reads; gauraṅga - of Lord Caitanya; smaraṇa - remembrance; padavī - path; maṅgalataram - most auspicious; kṛtī - a pious person; yaḥ - who; viśrambha - faith; sphurat - shining; amala - pure; dhīḥ - intelligence; aṣṭakam - eight verses; idam - this; paranande - in transcendental bliss; sadyas - at once; tat - of Him; amala - splendid; padambhoja - lotus feet; yugale - pair; parisphara - great; tasya - of him; sphuratu - may be manifested; nitaram - at every moment; prema - of pure love; laharī - waves.

May the great ocean full of waves of pure love for the two white lotus flowers of the feet of Śri Caitanya Mahāprabhu become immediately manifested to whatever pious person reads these eight most auspicious verses, his pure intelligence shining with faith as he meditates on Lord Gaurāṅga.

Dvitiya Śri Caitanyāṣṭaka
Second Eight Prayers Glorifying Lord Caitanya

Text 1

kalau yaṁ vidvaṁsaḥ sphuṭam abhiyajante dyuti-bharad
akṛṣnaṅgaṁ kṛṣnaṁ makha-vidhibhir utkīrtanamayaiḥ
upasyaṁ ca prahur yam akhila-caturthaśrama-juṣaṁ
sa devaś caitanyakṛtir atitaraṁ naḥ kṛpayatu

kalau - in the age of Kali; yam - Him whom; vidvaṁsaḥ - the learned men; sphuṭam - clearly manifested; abhiyajante - worship; dyuti-bharat - due to an abundance of bodily luster; akṛṣna-aṅgam - whose body is not blackish; kṛṣnam Lord Kṛṣna; makha-vidhibhiḥ - by performance of sacrifices; utkīrtanamayaiḥ - consisting of loud chanting of the holy name; upasyam - worshipable object; ca - and; prahuḥ - they said; yam - whom; akhila - all; caturthaśrama-juṣam - of those who are in the fourth order of life (sannyasa; saḥ - He; devaḥ - the Supreme Personality of Godhead; caitanya-akṛtiḥ - having the form of Lord Caitanya Mahāprabhu; atitaram - excessively; naḥ - unto us; kṛpayatu - let Him show His mercy.

By performing the sacrifice of congregational chanting of the holy name, scholars in the age of Kali worship Lord Kṛṣna, who is now non-blackish because of the great upsurge of feelings of Śrimati Rādhārāṇi. He is the only worshipable Deity for the paramahaṁsas, who have attained the highest stage of the fourth order (sannyāsa). May that Supreme Personality of Godhead, Lord Caitanya, show us His great causeless mercy.*

Text 2

caritraṁ tanvanaḥ priyam aghavad-ahladana-padaṁ
jayodghoṣaiḥ samyag-viracita-śacī-śoka-haraṇaḥ
udañcan-martaṇḍa-dyuti-hara-dukulañcita-kaṭiḥ
sa devaś caitanyakṛtir atitaraṁ naḥ kṛpayatu

caritram - pastimes; tanvanaḥ - manifesting; priyam - dear; aghavad-ahladana-padam - delighting the sinful; jayodghoṣaiḥ - with sounds of jaya; samyag-viracita-śacī-śoka-haraṇaḥ - removing Śacī's grief;udañcat - rising; martaṇḍa - sun; dyuti - splendor; hara - eclipsing; dukula - garments; añcita - wearing;kaṭiḥ - hips.

Loudly shouting jaya as He manifested His saṅkirtana pastimes that delighted even the fallen and sinful, and His hips bound by a silk garment that eclipsed the splendor of the rising sun, He pacified His mother's grief. May that Supreme Personality of Godhead, Lord Caitanya, show us His great causeless mercy.

Text 3

aparaṁ kasyapi praṇayi-jana-vṛndasya kutukī
    rasa-stomaṁ hṛtva madhuram upabhoktuṁ kam api yaḥ
rucaṁ svam avavre dyutim iha tadīyaṁ prakaṭayan
    sa devaś caitanyakṛtir atitaraṁ naḥ kṛpayatu

    aparam - boundless; kasyapi - of someone; praṇayi-jana-vṛndasya - of the multitude of lovers; kutukī - one who is curious; rasa-stomam - the group of mellows; hṛtva - stealing; madhuram - sweet; upabhoktum - to enjoy; kam api - some; yaḥ - who; rucam - luster; svam - own; avavre - covered; dyutim - luster; iha - here; tadīyam - revealed to Him; prakaṭayan - manifesting.

    Lord Kṛṣna desired to taste the limitless nectarean mellows of love of one of His multitude of loving damsels (Śri Rādhā), and so He has assumed the form of Lord Caitanya. He has tasted that love while hiding His own dark complexion with Her effulgent yellow color. May that Supreme Personality of Godhead, Lord Caitanya, show us His great causeless mercy.

Text 4

anaraḍhyaḥ prītya ciram asura-bhava-praṇayiṇaṁ
    prapannanaṁ daivīṁ prakṛtim adhidaivaṁ tri-jagati
ajasraṁ yaḥ śrīman jayati sahajananda-madhuraḥ
    sa devaś caitanyakṛtir atitaraṁ naḥ kṛpayatu

    anaraḍhyaḥ - not worshiped; prītya - with love; ciram - for a long time; asura-bhava-praṇayiṇam - of the demons; prapannanam - of the surrendered devotees; daivīm - destiny; prakṛtim - nature; adhidaivam - of the Lord; tri-jagati - in the three worlds; ajasram - always; yaḥ - who; śrīman - the opulent Lord; jayati - conquers; sahajananda-madhuraḥ - naturally blissful and charming.

    By the demons He is never worshiped with love. For the surrendered devotees He defeats the power of material destiny in the three worlds. He is handsome, blissful, and charming. May that Supreme Personality of Godhead, Lord Caitanya, show us His great causeless mercy.

Text 5

gatir yaḥ pauṇḍraṇaṁ prakaṭita-navadvīpa-mahima
bhavenalaṅkurvan bhuvana-mahitaṁ śrotriya-kulam
punaty aṅgī-karad bhuvi paramahaṁsaśrama-padaṁ
sa devaś caitanyakṛtir atitaraṁ naḥ kṛpayatu

gatiḥ - the shelter; yaḥ - who; pauṇḍraṇam - of the people of Bengal; prakaṭita-navadvīpa-mahima - whose glories are manifested in Navadvīpa; bhavena - by birth; alaṅkurvan - decorating; bhuvana-mahitam - glorified in the worlds; śrotriya-kulam - brhamaṇas; punati - purifies; aṅgī-karat - by accepting; bhuvi - in the world; paramahaṁsaśrama-padam - the status of paramahaṁsa.

He is the shelter of the people of Bengal. His glory is manifested in Navadvipa. By birth He ornaments the brāhmaṇa community, which is worshiped in all the worlds. By accepting it, He purifies the paramahaṁsa-
āśrama in this world. May that Supreme Personality of Godhead, Lord Caitanya, show us His great causeless mercy.

Text 6

mukhenagre pītva madhuram iha namamṛta-rasaṁ
dṛśor dvara yas taṁ vamati ghana-baṣpambu-miśataḥ
bhuvi premṇas tattvaṁ prakaṭayitum ullasita-tanuḥ
sa devaś caitanyakṛtir atitaraṁ naḥ kṛpayatu

mukhenagre - with His mouth; pītva - drinking; madhuram - sweet; iha - here; namamṛta-rasam - the nectar of the holy name; dṛśoḥ - of the eyes; dvara - by; yas - who; tam - it; vamati - expells; ghana-
baṣpambu-miśataḥ - on the pretext of shedding many tears; bhuvi - in the world; premṇas - of love; tattvam - the truth; prakaṭayitum - to reveal; ullasita-
tanuḥ - jubilant.

To reveal the truth of pure transcendental love in this world He first jubilantly drank with His mouth the nectar of the holy name, and then discharged it from eyes eyes on the pretext of shedding tears. May that Supreme Personality of Godhead, Lord Caitanya, show us His great causeless mercy.

Text 7

tanum aviṣkurvan nava-puraṭa-bhasaṁ kaṭi-lasat-
karaṅkalaṅkaraś taruṇa-gaja-rajañcita-gatiḥ
priyebhyo yaḥ śikṣaṁ diśati nija-nirmalya-rucibhiḥ

sa devaś caitanyakṛtir atitaraṁ naḥ kṛpayatu

tanum - a form; aviṣkurvan - manifesting; nava-
puraṭa-bhasam - as splendid as fresh gold; kaṭi-lasat- - on His hip; karaṅkalaṅkaraś - a waterpot as an ornament; taruṇa-gaja-rajañcita-gatiḥ - as graceful as a regal young elephant; priyebhyaḥ - to the dear devotees; yaḥ - who; śikṣam - instruction; diśati - gives; nija-nirmalya-rucibhiḥ - with the splendor of His own garlands.

His form is as splendid as new gold. His waist is decorated with a waterpot. He is as graceful as a regal young elephant. By appreciating His own kṛṣṇa-prasādam garlands, He teaches His dear associates. May that Supreme Personality of Godhead, Lord Caitanya, show us His great causeless mercy.

Text 8

smitalokaḥ śokaṁ harati jagataṁ yasya parito
giraṁ tu prarambhaḥ kuśala-paṭalīṁ pallavayati
padalambaḥ kaṁ va praṇayati na hi prema-nivahaṁ
sa devaś caitanyakṛtir atitaraṁ naḥ kṛpayatu

smita - smiling; alokaḥ - glance; śokam - bereavement; harati - takes away; jagatam - of the world; yasya - whose; paritaḥ - all around; giram - of the speech; tu - also; prarambhaḥ - the beginning; kuśala - of auspiciousness; paṭalīm - the mass; pallavayati - causes to blossom; padalambaḥ - the taking hold of the lotus feet; kam va - what possibility; praṇayati - leads to; na - not; hi - certainly; prema-nivaham - quantity of love of Godhead.

His smiling glance at once drives away all the bereavements of the world, and His very words enliven the auspicious creepers of devotion by expanding their leaves. Taking shelter of His lotus feet invokes transcendental love of God at once. May that Supreme Personality of Godhead, Lord Caitanya, show us His great causeless mercy.

Text 9

śacī-sunoḥ kīrti-stabaka-nava-saurabhya-nibiḍaṁ
puman yaḥ prītatma paṭhati kila padyaṣṭakam idam
sa lakṣmīvan etaṁ nija-pada-saroje praṇayitaṁ
dadanaḥ kalyaṇīm anupadam abadhaṁ sukhayati

śacī-sunoḥ - of the son of Śacī; kīrti - of the glories; stabaka - of the clusters of flowers; nava - fresh; saurabhya - fragrance; nibiḍam - intense; puman - a person;

yaḥ - who; prītatma - with a heart full of joy and love; paṭhati - reads; kila - indeed; padyaṣṭakam - eight verses; idam - this; saḥ; - he; lakṣmīvan - opulent; etam - this; nija-pada-
saroje - own lotus feet; praṇayitam - love; dadanaḥ - giving; kalyaṇīm - auspicious; anupadam - at every step; abadham - certainly; sukhayati - pleases.

At every step may the glorious Supreme Personality of Godhead bring both transcendental happiness and grant auspicious pure love for His own lotus feet to that person who very happily reads these eight verses, which contain the fresh, sweet fragrance of the many blossoming flowers of the glories of Lord Caitanya, the son of Śaci.

Tritiya Śri Caitanyāṣṭaka
Third Eight Prayers Glorifying Lord Caitanya

Text 1

upasita-padambujas tvam anurakta-rudradibhiḥ
prapadya puruṣottamaṁ padam adabhram udbhrajitaḥ
samasta-nata-maṇḍalī-sphurad-abhīṣṭa-kalpa-drumaṁ śacī-suta mayi prabho
kuru mukunda mande kṛpam

upasita - worshiped; pada - feet; ambujaḥ - lotus; tvam - You; anurakta-rudradibhiḥ by teh devoted Rudra and the others; prapadya - having attained; puruṣottamam - of Lord Jagannatha; padam - the place; adabhram - best; udbhrajitaḥ - splendid; samasta - for all; nata-
maṇḍalī - the surrendered devotees; sphurat - splendid; abhīṣṭa-kalpa-drumam - kalpa-druma tree; śacī-suta - O son of Śaci; mayi - to me; prabho - O Lord; kuru - please do; mukunda - O giver of liberation; mande - a fool; kṛpam - mercy.

Your lotus feet are worshiped by the devoted Śiva and other demigods. Your are splendidly manifested in the city of Lord Jagannātha. For the surrendered devotees You are a kalpa-
vṛkṣa tree. O son of Śaci, O Lord, O giver of liberation, please be mereciful to me, a great fool.

Text 2

na varṇayitum iśate gurutarasvatarayita
bhavantam uru-buddhayo na khalu sarvabhaumadayaḥ
paro bhavatu tatra kaḥ paṭu-rato namas te paraṁ
śacī-suta mayi prabho kuru mukunda mande kṛpam

na - not; varṇayitum - to describe; iśate - able; gurutaravatarayita - the great incarnations; bhavantam - You; uru-buddhayaḥ - very intelligent; na - not; khalu - in the age of Kali; sarvabhaumadayaḥ - headed by Sarvabhauma; paraḥ - supreme; bhavatu - is; tatra - there; kaḥ - who?; paṭu-
rataḥ - intelligent; namas - obeisances; te - unto You; param - greatly.

Neither the great avatāras, or the great intellectuals, headed by Sārvabhauma, can properly describe You. Who is more intelligent than You? I bow down to offer respects to You.O son of Śaci, O Lord, O giver of liberation, please be mereciful to me, a great fool.

Text 3

na yat katham api śrutav upaniṣadbhir apy ahitaṁ
svayaṁ ca vivṛtaṁ na yad gurutaravatarantare
kṣipann asi rasambudhe tad iha bhakti-ratnaṁ kṣitau
śacī-suta mayi prabho kuru mukunda mande kṛpam

na - not; yat - which; katham api - anything; śrutav - in the Vedas; upaniṣadbhiḥ - by the Upaniṣads; api - even; ahitaṁ - given; svayam - personally; ca - and; vivṛtam - described; na - not; yat - which; gurutaravatarantare - in the great incarnations; kṣipann - casting; asi - You are; rasambudhe - in the ocean of nectar; tat - that; iha - here; bhakti-ratnam - the jewel of devotional service; kṣitau - on the land.

The jewel of pure devotional service, which the Vedic upaniṣads had not revealed and the great avatāras not described, You are now throwing into this world from the nectar ocean. O son of Śaci, O Lord, O giver of liberation, please be mereciful to me, a great fool.

Text 4

nija-praṇaya-visphuran-naṭana-raṅga-vismapita-
tri-netra-nata-maṇḍala-prakṭitanuragamṛta
ahaṅkṛti-kalaṅkitoddhata-janadi-durbodha he
śacī-suta mayi prabho kuru mukunda mande kṛpam

nija - own; praṇaya - love; visphurat - manifesting; naṭana - dancing; raṅga - arena; vismapita - astonished; tri-netra - Lord Śiva; nata-maṇḍala - the surrendered devotees; prakṭita - manifested; anuraga - of love; amṛta - the nectar; ahaṅkṛti - by ego; kalaṅkita - contaminated; uddhata - peoud; janadi - by the people; durbodha - not understood; he - O!;

O Lord whose dancing in ecstatic love filled Śiva with wonder, O Lord who revealed to the surrendered devotees the nectar of pure devotion, O Lord who cannot be understood by the proud egoists, O son of Śaci, O Lord, O giver of liberation, please be merciful to me, a great fool.

Text 5

bhavanti bhuvi ye naraḥ kalita-duṣkulotpattayas
tvam uddharasi tan api pracura-caru-karuṇyataḥ
iti pramuditantaraḥ śaraṇam aśritas tvam ahaṁ
śacī-suta mayi prabho kuru mukunda mande kṛpam

bhavanti - are; bhuvi - on the earth; ye - who; naraḥ - people; kalita-duṣkulotpattayas - born in impious families; tvam - You; uddharasi - lift; tan - them; api - also; pracura-caru-karuṇyataḥ - out of great mercy; iti - thus; pramuditantaraḥ - jubilant at heart; śaraṇam - shelter; aśritas - taken shelter; tvam - of You; aham - I.

Out of Your great and splendid mercy You deliver even the low-born and sinful. This has made me very happy at heart. I take shelter of You. O son of Śaci, O Lord, O giver of liberation, please be merciful to me, a great fool.

Text 6

mukhambuja-pariskalan-mṛdula-vaṅ-madhulī-rasa-
prasaṅga-janitakhila-praṇata-bhṛṅga-raṅgotkara
samasta-jana-maṅgala-prabhava-nama-ratnambudhe
śacī-suta mayi prabho kuru mukunda mande kṛpam

mukha - face; ambuja - lotus; pariskalat - trickling; mṛdula - sweet; vak - words; madhulī-rasa - nectar; prasaṅga - attachment; janita - born; akhila - all; praṇata - bowed; bhṛṅg - of the bees; raṅga-utkara - great wonder; samasta - all; jana - people; maṅgala - auspiciousness; prabhava - sourced; nama - of the holy names; ratna - of jewels; ambudhe - ocean.

O Lord who delights the bumblebees of the surrendered devotees with the

honey words trickling from Your lotus mouth, O Lord who is an ocean of the jewels of the holy names that bring auspiciousness to all people, O son of Śaci, O Lord, O giver of liberation, please be merciful to me, a great fool.

Text 7

mṛgaṅka-madhuranana sphurad-anidra-padmekṣaṇa
smita-stabaka-sundaradhara viśaṅkaṭoras-taṭa
bhujoddhata-bhujaṅgama-prabha manoja-koṭi-dyute
śacī-suta mayi prabho kuru mukunda mande kṛpam

mṛgaṅka - of the moon; madhura - sweetness; anana - face; sphurat - manifest; anidra - unsleeping; padma - lotus; īkṣaṇa - eyes; smita - of smiles; stabaka - clusters of flowrers; sundara - handsome; adhara - face; viśaṅkaṭa - broad; uraḥ-taṭa - chest; bhuja - arms; uddhata - raised; bhujaṅgama - snakes; prabha - splendor; manoja - of gods of love; koṭi - millions; dyute - splendor.

O moon-faced Lord, O Lord with glistening, sleepless lotus-eyes, O Lord whose smile is a cluster of flowers, O Lord whose lips are handsome, O Lord whose chest is broad, O Lord whose arms are like two glorious snakes, O Lord as splendid as millions of Kāmadevas, O son of Śaci, O Lord, O giver of liberation, please be merciful to me, a great fool.

Text 8

ahaṁ kanaka-ketukī-kusuma-gaura duṣṭaḥ kṣitau
na doṣa-lava-darśita vividha-doṣa-purṇe 'pi te
ataḥ pravaṇaya dhiya kṛpaṇa-vatsala tvaṁ bhaje
śacī-suta mayi prabho kuru mukunda mande kṛpam

aham - I; kanaka - golden; ketukī-kusuma - splendor; gaura - fair; duṣṭaḥ - wicked; kṣitau - on this earth; na - not; doṣa-lava-darśita - seeing a small fault; vividha-doṣa-purṇe - in that which is full of fault; api - even; te - of You; ataḥ - then; pravaṇaya - humble; dhiya - with a heart; kṛpaṇa-vatsala - O affectionate to the poor; tvam - You; bhaje - I worship.

O Lord as splendid as a golden ketaki flower, I am the most wicked person in the world. Still, even if a person is filled with a great host of faults, You do not seen the slightest fault in him. For this reason, O Lord who is kind to the fallen, I worship You with a humble heart. O son of Śaci, O Lord, O giver of liberation, please be merciful to me, a great fool.

Text 9

idaṁ dharaṇi-maṇḍalotsava bhavat-padaṅkeṣu ye
    niviṣṭa-manaso naraḥ paripaṭhanti padyaṣṭakam
śacī-hṛdaya-nandana prakaṭa-kīrti-candra prabho
    nija-praṇaya-nirbharaṁ vitara deva tebhyaḥ śubham

    idam - this; dharaṇi-maṇḍala - of the earth; utsava - O festival of happiness; bhavat-padaṅkeṣu the marks of Your feet; ye - who; niviṣṭa-manasaḥ - hearts have entered; naraḥ - persons; paripaṭhanti - read; padyaṣṭakam - these eight verses; śacī-hṛdaya-nandana - O joy of the heart of Śaci; prakaṭa-kīrti-candra - O moon of glory; prabho - O Lord.

    O festival of happiness for this world, O pleasure of the heart of Śaci, O splendid moon of glory, O Supreme Personality of Godhead, please grant auspicious love for You to those persons who, their hearts rapt in meditation on Your footprints, read these eight verses.

Śri Ānandakhya-stotra
Prayers of Names of Bliss

Text 1

śrī-kṛṣnaḥ paramanando
    govindo nanda-nandanaḥ
tamala-śyamala-ruciḥ
    śikhaṇḍa-kṛta-śekharaḥ

    śrī-kṛṣṇaḥ - all-attractive; paramanandaḥ - supreme bliss; govindaḥ - the pleasure of the cows, land, and senses; nanda-nandanaḥ - the son of Nanda; tamala-śyamala-ruciḥ - as splendid as a dfark tamala tree; śikhaṇḍa-kṛta-śekharaḥ - wearing a crown of peacock feathers.

    1. The all-attractive, 2. Supremely blissful, 3. The pleasure of the cows, land, and senses, 4. The son of Nanda, 5. He whose complexion is the dark color of as tamāla tree, 6. He who wears a peacock-feather crown,

Text 2

pīta-kauśeya-vasano
madhura-smita-śobhitaḥ
kandarpa-koṭi-lavaṇyo
vṛndaraṇya-mahotsavaḥ

pīta-kauśeya-vasanaḥ - wearing yellow silk garments; madhura-smita-śobhitaḥ - decorated with a sweet smile; kandarpa-koṭi-lavaṇyaḥ - handsome as millions of cupids; vṛndaraṇya-mahotsavaḥ - a great festival of happiness for Vṛndāvana.

7. He who wears yellow silk garments, 8. He who is decorated with splendid, sweet smiles, 9. He who is more handsome than millions of Kāmadevas, 10. He who is a great festival of happiness for Vṛndāvana,

Text 3

vaijayantī-sphurad-vakṣaḥ
kakṣatta-laguḍottamaḥ
kuñjarpita-ratir guñja-
puñja-mañjula-kaṇṭhakaḥ

vaijayantī - with a vaijayantī garland; sphurat - manifested; vakṣaḥ - chest; kakṣa - under His arm; atta - placed; laguḍottamaḥ - an excellent staff; kuñja - in the forest groves; arpita - placed; ratiḥ - transcendental pastimes; guñja-guñjapuñja - many; mañjula - charming; kaṇṭhakaḥ - necklace.

11. He whose chest is splendidly decorated with a vaijayanti garland, 12. He who carries a splendid staff under His arm, 13. He who enjoys pastimes in the forest groves, 14. He who wears a great and charming guñjā necklace,

Text 4

karṇikaraḍhya-karṇa-śrīr
dhṛta-svarṇabha-varṇakaḥ
muralī-vadana-paṭur
ballavī-kula-vallabhaḥ

karṇikara - karṇikara flowers; aḍhya - enriched; karṇa-śrīḥ - earrings; dhṛta-svarṇabha-varṇakaḥ - decorated with golden color; muralī-vadana-paṭuḥ - expert

at playing the flute; ballavī-kula-vallabhaḥ - dear to the gopis.

15. He who wears karṇikāra earrings, 16. He who is decorated with golden colors, 17. He who is an expert flutist, 18. He who is dear to the gopis,

Text 5

gandharvapti-maha-parva
radharadhana-peśalaḥ
iti śrī-kṛṣnacandrasya
nama-viṁśati-saṁjñakam

gandharva - of Rādhā; apti - attainment; maha-parva - a great festival of happiness; radha - of Rādhā; aradhana - at the worship; peśalaḥ - expert; iti - thus; śrī-kṛṣnacandrasya - of Lord Kṛṣṇacandra; nama-viṁśati-saṁjñakam - 20 names.

19. He for whom a meeting with Śrimati Rādhārāṇi is a great festival, and 20. He who is expert at worshiping Rādhārāṇi. These are twenty names of Lord Kṛṣnacandra.

Text 6

anandakhyaṁ maha-stotraṁ
yaḥ paṭhec chṛṇuyac ca yaḥ
sa paraṁ saukhyam asadya
kṛṣṇa-prema-samanvitaḥ

ananda - Ananda; akhyam - named; maha-stotram - great prayer; yaḥ - one who; paṭhet - may read; chṛṇuyat - hear; ca - and; yaḥ - who; sa - he; param - transcendental; saukhyam - happiness; asadya - attaining; kṛṣṇa-prema-samanvitaḥ - full of love for Lord Kṛṣṇa.

May whoever reads or hears this poem, known as Ānanda-stotra, become supremely happy and attain pure love for Lord Kṛṣṇa.

Text 7

sarva-loka-priyo bhutva
    sad-guṇavalī-bhuṣitaḥ
vraja-raja-kumarasya
    sannikarṣam avapnuyat

    sarva-loka-priyaḥ - dear to all people; bhutva - becoming; sad-guṇavalī-bhuṣitaḥ - decorated with transcendental virtues; vraja-raja-kumarasya - of the prince of Vraja; sannikarṣam - the nearness; avapnuyat - may attain.

    May he become dear to all living entities. May he become decorated with all transcendental virtues. May he attain the personal association of the prince of Vraja.

Śri Lilāmṛtākhya Nāma-daśaka
Ten Names, Which Bear the Title The Nectar of Transcendental Pastimes

Text 1

radhika-hṛdayonmadī
    vaṁśī-kvana-madhu-cchaṭaḥ
radha-parimalodgara
    garimakṣipta-manasaḥ

    radhika - of Śri Rādhā; hṛdaya - the heart; unmadī - maddening; vaṁśī-kvana-madhu - cchaṭaḥ - the sweet music of the flute; radha - of Rādhā; parimala-udgara - by the fragrance; garima-akṣipta - overwhelmed; manasaḥ - whose heart.

    1. He whose honey flute-music maddens the mind of Śri Rādhikā, 2. He whose heart is overwhelmed by the fragrance of Rādhā,

Text 2

kamra-radha-mano-mīna-
    baḍiśī-kṛta-vibhramaḥ
prema-garvandha-gandharva-
    kilakiñcita-rañjitaḥ

kamra - beautiful; radha - of Rādhā; manaḥ - of the heart; mīna- - of the fish; baḍiśī - a fishhook; kṛta - become; vibhramaḥ - charming pastimes; prema - of love; garva - and pride; andha - blinded; gandharva- - Rādhā; kilakiñcita - by amorous devices; rañjitaḥattracted.

3. He whose charming pastimes are a hook to catch the fish of beautiful Rādhā's heart, 4. He who becomes attracted by the amorous devices of Rādhā, who is blinded by love and pride,

Text 3

lalitavśya-dhī-radha-
manabhasa-vaśī-kṛtaḥ
radha-vakrokti-pīyuṣa-
madhurya-bhara-lampaṭaḥ

lalita - amorous; avśya-dhī - unsubmissive; radha-
- Rādhā; mana - of jealous anger; abhasa - by the shadow; vaśī-kṛtaḥ - controlled; radha - of Rādhā; vakra - crooked; ikti - words; pīyuṣa- - nectar; madhurya - sweetness; bhara - abundance; lampaṭaḥ - greedy.

5. He who is controlled by the shadow of the jealous anger of amorous, unsubmissive Rādhā, 6. He who is greedy to taste the sweet nectar of Rādhā's crooked words,

Text 4

mukhendu-candrikodghurṇa-
radhika-raga-sagaraḥ
vṛṣabhanu-suta-kaṇṭha-
hari-hara-harinmaṇiḥ

mukha3face; indu-candrika - moonlight; udghurṇa - agitated; radhika - of Rādhā; raga - love; sagaraḥ - ocean; vṛṣabhanu - of King Vṛṣabhanu; suta - of the daughter; kaṇṭha - on the neck; hari - charming; hara - necklace; harinmaṇiḥ - sapphire.

7. He the moonlight of whose face brings great tidal waves to the ocean of Rādhā's love, 8. He who is handsome sapphire necklace decorating the throat of the daughter of King Vṛṣabhānu,

Text 5

phulla-radhika-mallinī-
    mukhambuja-madhuvrataḥ
radhika-kuca-kasturī-
    patra-sphurad-uraḥ-sthalaḥ

    phulla - blossoming; radhika - of Śri Radhika; mallinī - dark; mukhambuja - lotus mouth; madhuvrataḥ - bee; radhika - of Rādhā; kuca - of the breasts; kasturī - musk; patra - decoration; sphurat - manifested; uraḥ - chest; sthalaḥ - place.

    9. He who is a bumblebee at the dark, blossoming lotus flower of Rādhā's mouth, and 10. He whose chest is splendidly decorated with the musk of Rādhā's breasts.

Text 6

iti gokula-bhupala-
    sunu-līla-manoharam
yaḥ paṭhen nama-daśakaṁ
    so 'sya vallabhataṁ vrajet

    iti gokula-bhupalaof the king of Gokula; sunu - of the son; līla - of the transcendental pastimes; manoharam - charming; yaḥ - one who; paṭhet - reads; nama - names; daśakam - ten; saḥ - heasya - of Him; vallabhatam - the state of being dear; vrajet - attains.

    May he who reads these ten names, which are beautiful with the pastimes of the prince of Vraja, become very dear to Him.

Premendu-sagarakhya Śri Kṛṣna-namaṣṭottara-śata
The Ocean of the Moon of Pure Love 108 Names of Śri Kṛṣna

Text 1

kalahantaritavṛtta
kacid ballava-sundarī
virahottapa-khinnaṅgī
sakhīṁ sotkaṇṭham abravīt

kalaha - by a quarrel; antaritavṛtta - separated; kacit - one; ballava-sundarī - beautiful gopi; virahottapa-khinnaṅgī - afflicted with separation; sakhīm - friend; sotkaṇṭham - with longing; abravīt - said.

Separated from Kṛṣṇa by a lover's quarrel, and overwhelmed by the pain of separation and the desire to again meet Her lover, a certain beautiful gopi said to Her friend:

Text 2

hanta gauri sa kiṁ ganta
panthanaṁ mama netrayoḥ
śrī-kṛṣnaḥ karuṇa-sindhuḥ
kṛṣṇo gokula-vallabhaḥ

hanta - indeed; gauri - O fair-complexioned one; sa ḥ - He; kim - whether?; ganta - will go; panthanam - on the path; mama - of me; netrayoḥ - of the eyes; śrī-kṛṣṇaḥ - Lord Kṛṣṇa; karuṇa-sindhuḥ - an ocean of mercy; kṛṣṇaḥ - Kṛṣṇa; gokula-vallabhaḥ - dear to Gokula.

O fair-complexioned friend, will He ever again walk on the pathway of My eyes, He who is 1. all-attractive, 2. an ocean of mercy, 3. dark-complexioned, 4. dear to Gokula,

Text 3

govindaḥ paramanando
nanda-mandira-maṅgalam
yaśoda-khani-maṇikyaṁ
gopendrambodhi-candramaḥ

govindaḥ - he who pleases the land, cows, and senses; paramanandaḥ - He who is full of transcendental bliss; nanda-

mandira-maṅgalam - the auspiciousness of Nanda's house; yaśoda - of Yaśoda; khani - of the mine; maṇikyam - the jewel; gopendra - of the king of the gopasambodhi - the ocean; candramaḥ - the moon.

5. the pleasure of the cows, land, and senses, 6. supremely blissful, 7. the auspiciousness of Nanda's palace, 8. the jewel taken from the mine of Yaśodā, 9. the moon risen from the ocean of the king of the gopas,

Text 4

navambhodhara-samrabdha-
viḍambi-ruci-ḍambaraḥ
kṣipta-haṭaka-śauṭīrya-
paṭṭa-pītambaravṛtaḥ

navambhodhara - of the new raincloud; samrabdha - thundering; viḍambi - mocking; ruci - splendor; ḍambaraḥ - abundance; kṣipta - thrown; haṭaka - of gold; śauṭīrya - the pride; paṭṭa - silk; pītambaravṛtaḥ - wearing yellow garments.

10. whose bodily splendor mocks the thundering monsoon clouds, 11. who wears yellow silk garments that eclipse the pride of gold,

Text 5

kandarpa-rupa-sandarpa-
hari-pada-nakha-dyutiḥ
dhvajambhoruha-dambholi-
yavaṅkuśa-lasat-padaḥ

kandarpa - of the god of love; rupa - of the form; sandarpa - the pride; hari - removing; pada - of the feet; nakha - nails; dyutiḥ - splendor; dhvaja - flag; ambhoruha - lotus; dambholi - thunderbolt; yava - yava; aṅkuśa - rod for controlling elephants; lasat - splendid; padaḥ - feet.

12. the splendor of whose toenails removes the pride of Kāmadeva, 13. whose feet are splendid with the marks of the flag, lotus, thunderbolt, yava, and rod for controlling elephants,

Text 6

pada-pañjara-siñjana-
mañju-mañjīra-khañjanaḥ
masara-sampuṭakara-
dhari-janu-yugojjvalaḥ

pada - ofthe feet; pañjara - cage; siñjana - tinkling;mañju - charming; mañjīra - anklets; khañjanaḥ - khañjana birds; masara - sapphire; sampuṭa - jewel case; akara - form; dhari - holding; janu - knees; yuga - two; ujjvalaḥ - splendor.

14. whose feet are a cage and whose sweetly tinkling anklets khañjana birds, 15. whose splendid knees are two sapphire cases,

Text 7

śauṇḍa-stamberamoddaṇṇa-
śuṇḍa-ramyoru-sauṣṭavaḥ
maṇi-kiṅkini-saṅkīrṇa-
viśaṅkaṭa-kaṭi-sthalaḥ

śauṇḍa - mad; stamberama - elephant; uddaṇḍa - powerful; śuṇḍa - trunk; ramya - handsome; uru - thighs; sauṣṭavaḥ - excellent; maṇi - jewels; kiṅkini - bells; saṅkīrṇa - mixed; viśaṅkaṭa - broad; kaṭi-sthalaḥ - hips.

16. whose splendid thighs are graceful as the trunks of wild elephants, 17. whose broad hips are decorated with a belt of jewelled bells,

Text 8

madhya-madhurya-vidhvasta-
divya-siṁha-madoddhatiḥ
garutmata-giri-grava-
gariṣṭhoras-taṭantaraḥ

madhya - of the middle; madhurya - sweetness; vidhvasta - destroyed; divya - heavenly; siṁha - lion; madoddhatiḥ - pride; garutmata - of sapphires; giri - mountain; grava - slab; gariṣṭha - great; uraḥ-taṭantaraḥ - chest.

18. whose handsome waist destroys the pride of the lions of heaven, 19. whose chest is as great as a sapphire mountain,

Text 9

kambu-kaṇṭha-sthalalambi-
maṇi-samraḍ-alaṅkṛtiḥ
akhaṇḍala-maṇi-stambha-
spardhi-dor-daṇḍa-caṇḍima

kambu - conchshell; kaṇṭha - neck; sthala - place; alambi - suspended; maṇi - of jewels; samraḍ - the king; alaṅkṛtiḥ - ornament; akhaṇḍala - sapphire; maṇi - jewel; stambha - pillar; spardhi - rivalling; doḥ - of arms; daṇḍa - club; caṇḍima - greatness.

20. whose conchshell neck is decorated with the king of jewels, 21. the intense splendor of whose arms rivals the sapphire column,

Text 10

khaṇḍitakhaṇḍa-koṭīndu-
saundarya-mukha-maṇḍalaḥ
lavaṇya-laharī-sindhuḥ
sindura-tulitadharaḥ

khaṇḍita - broken; akhaṇḍa - full; koṭi - millions; īndu - moons; saundarya - handsomeness; mukha - face; maṇḍalaḥ - circle; lavaṇya - handsomeness; laharī - waves; sindhuḥ - ocean; sindura - sindura; tulita - equal; adharaḥ - lips.

22. Whose face breaks the beauty of millions of full moons, 23. who is an ocean filled with waves of handsomeness, 24. whose lips are like red sindūra,

Text 11

phullaravinda-saundarya-
kandalī-tundilekṣaṇaḥ
gaṇḍanta-taṇḍava-krīḍa-
hiṇḍan-makara-kuṇḍalaḥ

phulla - blossoming; aravinda - lotuses; saundarya - beauty; kandalī - fresh; tundila - wide-
open; īkṣaṇaḥ - eyes; gaṇḍanta - cheeks; taṇḍava - dancing; krīḍa - pastimes; hiṇḍat - moving; makara - shark; kuṇḍalaḥearrings.

25. whose eyes are as handsome as newly blossomed lotuses, 26. on the edge of whose cheeks shark-shaped earrings playfully dance,

Text 12

navīna-yauvanarambha-
jṛmbhitojjvala-vigrahaḥ
apaṅga-tuṅgitanaṅga-
koṭi-kodaṇḍa-vikramaḥ

navīna - new; yauvana - of youth; arambha - the beginning; jṛmbhita - opening; ujjvala - splendor; vigrahaḥ - form; apaṅga - sidelong glances; tuṅgita - great; anaṅga - of gods of love; koṭi - millions; kodaṇḍa - of bows; vikramaḥ - power.

27. Whose transcendental body shines with the splendor of youth, 28. whose sidelong glances are as powerful as the bows of millions of gods of love,

Text 13

sudha-niryasa-madhurya-
dhurīṇodara-bhaṣitaḥ
sandra-vṛndaṭavī-kuñja-
kandharagandha-sindhuraḥ

sudha-niryasa - of the best nectar; madhurya - sweetness; dhurīṇa - bearing; udara - pleasing; bhaṣitaḥ - words; sandra - dense; vṛndaṭavī - of the forest of Vṛndāvana; kuñja - the grove; kandhara - caves; agandha-sindhuraḥ - a wild elephant.

29. whose pleasing words are as sweet as nectar, 30. who is a wild elephant in the jungles and caves of Vṛndāvana,

Text 14

dhanya-govardhanottuṅga-
śṛṅgotsaṅga-navambudaḥ
kalindanandinī-keli-
kalyaṇa-kalahaṁsakaḥ

dhanya - opulent; govardhana - of Govardhana Hill; uttuṅga - lofty; śṛṅga - peaks; utsaṅga - in the midst; navambudaḥ - a new lotus; kalindanandinī - in the Yamuna; keli - transcendental pastimes; kalyaṇa - handsome; kalahaṁsakaḥ - swan.

31. who is a new lotus flower on the lofty peak of grand Mount Govardhana, 32. who is a handsome swan playing in the Yamunā,

Text 15

nandīśvara-dhṛtanando
bhaṇḍīra-taṭa-taṇḍavī
śaṅkhacuḍa-haraḥ krīḍa-
gendu-kṛta-girīśvaraḥ

nandīśvara - in Nandīśvara; dhṛtanandaḥ - bliss; bhaṇḍīra - in Bhaṇḍīravana; taṭa - on the surface; taṇḍavī - dancing; śaṅkhacuḍa - Śaṅkhacuḍa; haraḥ - the killer; krīḍa - pastimes; gendu - into a toy ball; kṛta - made; girīśvaraḥ - the king of mountains.

33. who is happy in the village of Nandiśvara, 34. who dances in Bhāṇḍiravana forest, 35. who killed Śaṅkhacūḍa, 36. who made the king of mountains into a toy ball,

Text 16

varīndrarbuda-gambhīraḥ
parīndrarbuda-vikramī
rohiṇīnandanānandī
śrīdamoddama-sauhṛdaḥ

varīndra - of oceans; arbuda - millions; gambhīraḥ - deeper; parīndra - of lions; arbuda - millions; vikramī - more powerful; rohiṇīnandana - of Balarama; anandī -

the bliss; śrīdama - of śrīdama; uddama - strong; sauhṛdaḥ - friendship.

37. who is deeper than millions of oceans, 38. who is stronger than millions of lions, 39. who is the delight of Baladeva, 40. who is the dear friend of Śridāmā,

Text 17

subala-prema-dayitaḥ
suhṛdaṁ hṛdayaṅgamaḥ
nanda-vraja-janananda-
sandīpana-maha-vratī

subala - of Subala; prema-dayitaḥ - the dear friend; suhṛdam - of His friends; hṛdayaṅgamaḥ - staying in the hearts; nanda - of Nanda; vraja - of Vraja; jana - of the people; ananda - the bliss; sandīpana - increasing; maha - a great; vratī - taking a vow.

41. who is the dear friend of Subala, 42. who stays in the hearts of His friends, 43. who has taken a vow to increase the happiness of the people in Nanda's Vraja,

Text 18

śṛṅginī-saṅgha-saṅgrahi-
veṇu-saṅgīta-maṇḍalaḥ
uttuṅga-puṅgavarabdha-
saṅgarasaṅga-kautukī

śṛṅginī - of the cows; saṅgha - the community; saṅgrahi - gathering; veṇu - of the flute; saṅgīta - music; maṇḍalaḥ - circle; uttuṅga; great; puṅgava - of the blulls; arabdha - begun; saṅgarasaṅga-kautukī - playful fighting.

44. who calls the cows with the music of His flute, 45. whose playing imitates the fighting of great bulls,

Text 19

visphurad-vanya-śṛṅgaraḥ
śṛṅgarabhīṣṭa-daivatam
udañcat-piccha-viñcholī-

lañchitojjvala-vigrahaḥ

visphurat - splendid; vanya - from the forest; śṛṅgaraḥ - decoration; śṛṅgara3of conjugal love; abhīṣṭa-daivatam - the deity; udañcat - splendid; piccha - peacock feathers; viñcholī - many; lañchita - decorated; ujjvala - splendid; vigrahaḥ - form.

46. who is decorated with splendid forest flowers, 47. who is the great deity of conjugal love, 48. whose glorious form is decorated with peacock feathers,

Text 20

sañcarac-cañcarīkalī-
pañca-varṇa-srag-añcitaḥ
suraṅga-raṅgaṇa-svarṇa-
yuthī-grathita-mekhalaḥ

sañcarat - wandering; cañcarīkalī - by the bees; pañca - five; varṇa - colors; srak - garland; añcitaḥ - deocrated; suraṅga - with suraṅga flowers; raṅgaṇa - raṅgana flowers; svarṇa - svarṇa; yuthī - yuthi flowers; grathita - strung; mekhalaḥ - belt.

49. whose five-colored flower garland is worshiped by the wandering bees, 50. whose belt is decorated with suraṅga, raṅgana, and svarṇa-yūthi flowers,

Text 21

dhatu-citra-vicitraṅga-
lavaṇya-laharī-bharaḥ
guñja-puñja-kṛtakalpaḥ
keli-talpita-pallavaḥ

dhatu - mineral; citra - colors; vicitra - deocrated; aṅga - form; lavaṇya - of handsomeness; laharī - waves; bharaḥ - manifesting; guñja - of guñjapuñja - an abundance; kṛtakalpaḥ - decorated; keli - pastimes; talpita - bed; pallavaḥ - flowers.

51. who, His limbs decorated with colorful pictures drawn in mineral pigments, is flooded with waves of handsomeness, 52. who is decorated with guñjā, 53. who rests on a pastime bed of leaves and flowers,

Text 22

vapur-amoda-madhvīka-
vardhita-pramada-madaḥ
vṛndavanaravindakṣī-
vṛnda-kandarpa-dīpanaḥ

vapuḥ - form; amoda - fragrance; madhvīka - madhvīka; vardhitaincreased; pramada - of the gopis; madaḥ - madness; vṛndavanaravindakṣī - of the lotus-eyed girls of Vraja; vṛnda - of the multitude; kandarpa - amorous desires; dīpanaḥ - arousing.

54. the mādhvika fragrance of whose transcendental form maddens the gopis, 55. who arouses the amorous desires of the lotus-eyed girls of Vṛndāvana,

Text 23

mīnaṅka-saṅkulabhīrī-
kuca-kuṅkuma-paṅkilaḥ
mukhendu-madhurī-dhara-
ruddha-sadhvī-vilocanaḥ

mīnaṅka - with amorous dersires; saṅkula - agitated; abhīrī - gopīs; kuca - of the breasts; kuṅkuma - kuṅkuma; paṅkilaḥ - anointed; mukha - face; indu - moon; madhurī - sweetness; dhara - manifesting; ruddha - held; sadhvī - pious girls; vilocanaḥ - eyes.

56. who is anointed with kuṅkuma from the breasts of the passionate gopis, 57. the sweetness of whose moonlike face is grasped by the eyes of thepious gopis,

Text 24

kumarī-paṭa-luṇṭhakaḥ
prauḍha-narmokti-karmaṭhaḥ
amanda-mugdha-vaidagdhya-
digdha-radha-sudhambudhiḥ

kumarī - of the girls; paṭa - the garments; luṇṭhakaḥ - stealing; prauḍha - bold; narmokti - joking words; karmaṭhaḥ - expert; amanda - great; mugdha -

bewildered; vaidagdhya - skill; digdha - anointed; radha - of Śrimati Rādhārāṇi; sudhambudhiḥ - with nectar.

58. who stole the garments of the young girls, 59. who expertly teased them with outrageous jokes, 60. whose bewildering expertise plunged Śri Rādhā into an ocean of nectar,

Text 25

carucandravalī-buddhi-
kaumudī-śarad-agamaḥ
dhīra-lalitya-lakṣmīvan
kandarpananda-bandhuraḥ

caru - beautiful; candravalī - of Candravalī; buddhi - intelligence; kaumudī - moonlight; śarat - autumn; agamaḥ - arrived; dhīra-lalitya - of amorous charm; lakṣmīvan - possessing the opulence; kandarpa - of amorous pastimes; ananda - with the bliss; bandhuraḥ - charming.

61. who is the arrival of autumn for the moonlight of beautiful Candrāvali's intelligence, 62. who is playful and happy, 63. who is charming with the bliss of amorous pastimes,

Text 26

candravalī-cakorendro
radhika-madhavī-madhuḥ
lalita-keli-lalito
viśakhoḍu-niśakaraḥ

candravalī - of the moonlight of Candravalī; cakorendraḥ - the king of cakora (t1 birds; radhika - of Śri Radhika; madhavī - madhavīmadhuḥ - nectar; lalita - of Lalita; keli - pastimes; lalitaḥ - charming; viśakha - od Viśakha; uḍu - of the star; niśakaraḥ - the moon.

64. who is the king of cakora birds drinking the moonlight of Candrāvali, 65. who is mādhvika nectar for Śri Rādhikā, 66. who enjoys playful pastimes with Lalitā, 67. who is a moon shining beside the star Viśākhā,

Text 27

padma-vadana-padmaliḥ
śaibya-sevya-padambujaḥ
bhadra-hṛdaya-nidraluḥ
śyamala-kama-lalasaḥ

padma - lotus; vadana - face; padma - of padma; aliḥ - a bee; śaibya - by Śaibya; sevya - served; padambujaḥ - lotus feet; bhadra - of Bhadra; hṛdaya - in the heart; nidraluḥ - asleep; śyamala - pf Śyama; kama - amorous; lalasaḥ - yearning.

68. who is a bumblebee at Padmā's lotus flower mouth, 69. whose lotus feet are served by Śaibyā, 70. who naps in Bhadrā's heart, 71. who yearns to enjoy amorous pastimes with Śyāmalā,

Text 28

lokottara-camatkara-
līla-mañjari-niṣkuṭaḥ
prema-sampad-ayaskanta-
kṛta-kṛṣnayasa-vrataḥ

lokottara - extraordinary; camatkara - wonder; līla - of pastimes; mañjari - of blossoming vines; niṣkuṭaḥ - garden; prema - of love; sampat - the treasure; ayaskanta - magnet; kṛta - done; kṛṣṇayasa - iron; vrataḥ - devoted.

72. who is a garden filled with the flowering vines of extraordinary wonderful pastimes, 73. who is iron irresistably attracted to the magnet of pure love,

Text 29

muralī-caura-gauraṅgī-
kuca-kañcuka-luñcanaḥ
radhabhisara-sarvasvaḥ
sphara-nagarata-guruḥ

muralī - of the flute; caura - thieves; gauraṅgī - golden-complexioned girls; kuca - breasts; kañcuka - garments; luñcanaḥ - taking; radha - with Rādhā; abhisara - meeting; sarvasvaḥ - the be-
all and end-all; sphara - great; nagarata - of cleverness; guruḥ - the teacher.

74. who took the bodices of the fair-complexioned girls who stole His flute, 75. for whom a meeting with Rādhā is the be-
all and end-all of His life, 76. who is the teacher of the arts of cleverness and wit,

Text 30

radha-narmokti-śuśruṣa
    vīrun-nīruddha-vigrahaḥ
kadamba-mañjarī-hari-
    radhika-rodanoddhuraḥ

radha - of Rādhā; narmokti - the joking words; śuśruṣa - eager to hear; vīrut - in the vines; nīruddha - hidden; vigrahaḥ - form;kadamba - kadambamañjarī - blossom; hari - taking; radhika - of Rādhā; rodana - prohibition; uddhuraḥ - arrogant.

77. who yearns to hear Rādhā's playful jokes, 78. who arrogantly forbade Rādhā to pick the kadamba flowers,

Text 31

kuḍuṅga-kroda-saṅguḍha-
    radha-saṅgama-raṅgavan
krīḍoḍḍamara-dhī-radha-
    taṭaṅkotpala-taḍitaḥ

kuḍuṅga - of the forest grove; kroda - in the middle; saṅguḍha - hidden; radha - with Rādhā; saṅgama - meeting; raṅgavan - yearning; krīḍa - pastimesuḍḍamara - arrogant; dhī - heart; radha - of Rādhā; taṭaṅkotpalaby the lotus earring; taḍitaḥ - struck.

79. who longed to meet Rādhā, who hid from Him in the forest, 80. whom playfully arrogant Rādhā struck with a lotus earring,

Text 32

anaṅga-saṅgarodgari-
    kṣunna-kuṅkuma-kaṅkaṭaḥ

tribhaṅgī-laṅimakaro
veṇu-saṅgamitadharaḥ

anaṅga - amorous; saṅgara - battle; udgari - manifested; kṣunna - broken; kuṅkuma - kuṅkuma; kaṅkaṭaḥ - armor; tribhaṅgī - bending in three places; laṅima - graceful; akaraḥ - form; veṇu - flute; saṅgamita - meeting; adharaḥ - lips.

81. who broke Rādhā's kuṅkuma armor in the amorous battle, 82. whose handsome form bends in three places, 83. who places the flute to His lips,

Text 33

veṇu-vistṛta-gandharva-
sara-sandarbha-sauṣṭhavaḥ
gopī-yutha-sahasrendraḥ
sandra-rasa-rasonmadaḥ

veṇu - by the flute; vistṛta - manifested; gandharva - musical; sara - best; sandarbha - composition; sauṣṭhavaḥ - excellence; gopi - of the gopis; yutha - community; sahasra - of thousands; indraḥ - the king; sandra - intense; rasa - of the rasa dance; rasa - by the nectar; unmadaḥ - maddened.

84. whose flute melodies are the best of all music, 85. who is the king of thousands of gopis, 86. who becomes maddened by drinking the sweet nectar of the rāsa dance,

Text 34

smara-pañca-śarī-koṭi-
kṣobha-kari-dṛg-añcalaḥ
caṇḍaṁśu-nandinī-tīra-
maṇḍalarabdha-taṇḍavaḥ

smara-pañca-śarī - of arrows from the god of love; koṭi - millions; kṣobha - agitation; kari - creating; dṛk - of the eyes; añcalaḥ - the corners; caṇḍaṁśu-nandinī - of the Yamuna; tīra - on the shore; maṇḍala - the circle; arabdha - begun; taṇḍavaḥ - dance.

87. whose sidelong glances are agitating as millions of arrows from the god of love, 88. who dances on the shore of the Yamunā,

Text 35

vṛṣabhanu-suta-bhṛṅgī-
    kamadhuk-kamalakaraḥ
guḍhakuta-parīhasa-
    radhika-janita-smitaḥ

    vṛṣabhanu - of Maharaja Vṛṣabhanu; suta - of the daughter; bhṛṅgī - the bee; kamadhuk - fulfilling all desires; kamalakaraḥ - pond o0f lotuses; guḍhakuta - with hidden meaning; parīhasa - jokes; radhika - of Rādhā; janita - born; smitaḥ - smile.

    89. who is the lotus pond that fulfills the desires of the bumblebee Rādhā, 90. who smiles at the jokes of Rādhā, who has a hidden intention behind Her joking,

Text 36

narī-veśa-niguḍhatma-
    vyuḍha-citta-camatkṛtiḥ
karpuralambi-tambula-
    karambita-mukhambujaḥ

    narī - of a woman; veśa - in the dress; niguḍhatma - disguised; vyuḍha - expanded; citta - in the heart; camatkṛtiḥ - wonder; karpura - camphor; alambi - with; tambula - betelnuts; karambita - mixed; mukhambujaḥ - lotus mouth.

    91. who disguised Himself as a woman, 92. who fills the heart with wonder, 93. whose lotus mouth contains a mixture of camphor and betel nuts,

Text 37

mani-candravalī-dutī-
    klpta-sandhana-kauśalaḥ
chadma-ghaṭṭa-taṭī-ruddha-
    radha-bhru-kuṭi-ghaṭṭitaḥ

mani - proud; candravalī - of Candravalī; dutī - messenger; klpta - arranged; sandhana - meeting; kauśalaḥ - expert; chadma - on a pretext; ghaṭṭa-taṭī - at the toll-station; ruddha - stopped; radha - of Rādhā; bhru - of the eyebrows; kuṭi-ghaṭṭitaḥ - knitting.

94. with whom the gopi messenger of proud Candrāvali has arranged a meeting, 95. whose knitted eyebrows stopped Rādhā as She approached the toll-station,

Text 38

dakṣa-radha-sakhī-hasa-
vyajopalambha-lajjitaḥ
murtimad-ballavī-prema
kṣemananda-rasakṛtiḥ

dakṣa - expert; radhaRādhā; sakhī - friend; hasa - laughter; vyaja - tricks; upalambha - taunts; lajjitaḥ - embarrassed; murtimat - personified; ballavī - of the gopis; prema - love; kṣema - auspicious; ananda - bliss; rasa - of nectar; akṛtiḥ - the form.

96. who is embarrassed by the laughter, tricks, and taunts of Rādhā's clever messenger, 97. who is the personified love of the gopis, 98. who is the personified nectar of the auspicious and blissful mellows of transcendental love,

Text 39

abhisarollasad-bhadra-
kiṅkiṇī-ninadonmukhaḥ
vasa-sajjī-bhavat-padma-
prekṣyamaṇagra-paddhatiḥ

abhisara - at the place of meeting; ullasat - splendid; bhadra - of Bhadra; kiṅkiṇī - of anklets; ninada - - for the sound; unmukhaḥ - eagerly waiting; vasa-sajjī - carefully decorated; bhavat - being; padma - Padma; prekṣyamaṇa - seen; agra - at the end; paddhatiḥ - of the path.

99. who waited at the place of rendezvous, eagerly listening for beautiful Bhadrā's jingling anklets, 100, whom carefully dressed and decorated Padmā saw

in the path,

Text 40

utkaṇṭhitarta-lalita-
    vitarka-padavīṁ gataḥ
vipralabdha-viśakhoru-
    vilapa-bhara-vardhanaḥ

    utkaṇṭhitarta - anxious; lalita - Lalita; vitarka - of speculation; padavīm - on the path; gataḥ - gone; vipralabdha - cheated; viśakha - of Viśakha; uru - great; vilapa - lament; bhara - burden; vardhanaḥ - increase.

    101. who entered the path of yearning, distressed Lalitā's speculations, 102. who made cheated Viśākhā cry,

Text 41

kalahantarita-śyama-
    mṛgyamana-mukhekṣaṇaḥ
khaṇḍitoccaṇḍa-dhī-śaibya-
    roṣokti-rasikantaraḥ

    kalaha - by a quarrel; antarita@separated; śyama-
 - by Śyama; mṛgyamana - sought; mukha - of the face; īkṣaṇaḥ - the sight; khaṇḍita - cheated; uccaṇḍa - angry; dhī - at heart; śaibya - Śaibya; roṣa - of anger; ukti - words; rasika - tasting nectar; antaraḥ - within.

    103. whose face Śyāmā, separated from Him by a lover's quarrel, longed to see, 104. whose heart relished Śyāmā's angry condemnation of His unfaithfulness,

Text 42

viśleṣa-viklavac-candra-
    valī-sandeśa-nanditaḥ
svadhīna-bhartṛkotphulla-
    radha-maṇḍana-paṇḍitaḥ

viśleṣa - by separation; viklavat - anguished; candravalī - of Candravalī; sandeśa - by a letter; nanditaḥ - delighted; svadhīna-bhartṛka - a girl who controls her lover; utphulla - blossomed; radha - of Rādhā; maṇḍana - decoration; paṇḍitaḥ - expert.

105. who was happy to read the letter of Candrāvali, who was unhappoy to be separated from Him, 106. who is very expert at decorating jubilant Rādhā, who has Him completely under Her control,

Text 43

cumba-veṇu-glaha-dyuta-
jayi-radha-dhṛtañcalaḥ
radha-prema-rasavarta-
vibhrama-bhramitantaraḥ

cumba - a kiss; veṇu - the flute; glaha - prizes; dyuta - the gambling match; jayi - winning; radha - of Rādhā; dhṛta - held; añcalaḥ - edge of the garment; radha - of Rādhā; prema - of love; rasa - of nectar; avarta - swiftly moving stream; vibhrama - pastimes; bhramita-antaraḥ - moving within.

107. the edge of whose garment was clutched by Rādhā, who won the dice game where Her kiss and His flute were wagered, and 108. whose heart contains the swiftly moving nectar stream of love for Śri Rādhā.

Text 44

ity eṣonmatta-dhīḥ premṇa
śaṁsantī kaṁsa-mardanam
sphurantaṁ purataḥ prekṣya
prauḍhanandotsavaṁ yayau

iti - thus; eṣa - she; unmatta-dhīḥ - maddened at heart; premṇa - with love; śaṁsantī - glorifying; kaṁsa-mardanam - Lord Kṛṣna; sphurantam - manifesting; purataḥ - in the presence; prekṣya - seeing; prauḍhanandotsavam - a great festival of transcendental happiness; yayau - attained.

In this way, her heart maddened with pure love, the gopi glorified LordKṛṣṇa, the killer of Kaṁsa. She then saw Kṛṣṇa appear before her and she rejoiced with great bliss.

Text 45

premendu-sagarakhye 'smin
    namnam aṣṭottare śate
vigahayantu vibudhaḥ
    prītya rasana-mandaram

    premendu-sagara - premendu-sagara; akhye - named; asmin - in this; namnam - of names; aṣṭottare śate - 108; vigahayantu - churn; vibudhaḥ - O learned readers; prītya - with love; rasana - of the tongue; mandaram - the Mandara Mountain.

    O learned readers, with the Mandara Mountain of your tongues please lovingly churn this ocean of the moon of pure love (premendu-sāgara), which contains 108 names of Lord Kṛṣṇa.

Śri Keśavāṣṭaka
Eight Prayers Glorifying Lord Keśava

Text 1

nava-priyaka-mañjarī-racita-karṇa-pura-śriyaṁ
    vinidratara-malatī-kalita-śekhareṇojjvalam
darocchvasita-yuthika-grathita-valgu-vaikakṣakaṁ
    vraje vijayinaṁ bhaje vipina-deśataḥ keśavam

    nava - new; priyakapriyaka; mañjarī - flowers;racita - made; karṇa-pura - earrings; śriyam - handsomeness; vinidratara - blossomed; malatī - of malatī flowers; kalita - made; śekhareṇa - with a crown; ujjvalam - splendid; dara - small; ucchvasita - blossomed; yuthika - yuthika flowers; grathita - strung; valgu - beautiful; vaikakṣakam - a brahmaṇa thread garland; vraje - in Vṛndāvana; vijayinam - returning; bhaje - I worship; vipina-deśataḥ - from the forest; keśavam - Keśava.

    I worship Lord Keśava. Coming back from the forest of Vraja, He wears priyaka flower earrings, a crown of fully blossomed malatī flowers, and a brāhmaṇa thread of small, charming jasmine flowers.

Text 2

piśaṅgi maṇikastani praṇata-śṛṅgi piṅgekṣaṇe
mṛdaṅga-mukhi dhumale śabali haṁsi vaṁśi priye
iti sva-surabhī-kulaṁ taralam ahvayantaṁ muda
vraje vijayinaṁ bhaje vipina-deśataḥ keśavam

piśaṅgi - reddish brown; maṇikastani - jewel-udder; praṇata-śṛṅgi - curved horns; piṅgekṣaṇe - red eyes; mṛdaṅga-mukhi - drum-mouth; dhumale - smoke-colored; śabali - multicolored; haṁsi - swan; vaṁśi - flute; priye - dear; iti - thus; sva-surabhī - own surabhi cows; kulam - community; taralam - moving to and fro; ahvayantam - calling; - muda; - with joy.

I worship Lord Keśava. Coming back from the forest of Vraja, He happily calls His straying surabhi cows: "Piśāṅgi! Maṇikastanī! Praṇataśṛṅgī! Piṅgekṣaṇā! Mṛdaṅgamukhī! Dhumalā! Śabali! Haṁsi! Vaṁsi! Priyā!"

Text 3

ghana-praṇaya-medhuran madhura-narma-goṣṭhi-kala-
vilasa-nilayaan milad-vividha-veśa-vidyotinaḥ
sakhīn akhila-saraya pathiṣu hasayantaṁ gira
vraje vijayinaṁ bhaje vipina-deśataḥ keśavam

ghana - great; praṇaya - love; medhuran - full; madhura - charming; narma - jokes; goṣṭhi - speaking; kala - expert; vilasa - pastimes; nilayaan - abodes; milat - meeting; vividha - various; veśa - garments; vidyotinaḥ - splendid; sakhīn - friends; akhila - all; saraya - best; pathiṣu - on the pathways; hasayantam - causing to laugh; gira - with words.

I worship Lord Keśava. Coming back from the forest on the pathways of Vraja, with the best of words He makes His splendidly dressed and affectionate friends, who are all expert at the art of pleasant jokes, smile and laugh.

Text 4

śramambu-kaṇikavalī-dara-vilīḍha-gaṇḍantaraṁ

samuḍha-giri-dhatubhir likhita-caru-patraṅkuram
udañcad-ali-maṇḍalī-dyuti-viḍambi-vakralakaṁ
vraje vijayinaṁ bhaje vipina-deśataḥ keśavam

śramambu - of perspiration; kaṇikavalī - drops; dara - small; vilīḍha - licked; gaṇḍantaram - cheeks; samuḍha - assembled; giri - mountain; dhatubhiḥ - with minerals; likhita - drawn; caru - beautiful; patraṅkuram - pictures; udañcat - rising; ali - of bees; maṇḍalī - group; dyuti - splendor; viḍambi - resting; vakra - curling; alakam - locks of hair.

I worship Lord Keśava. Coming back from the forest of Vraja, His cheeks are licked by a stream of perspiration, He is decorated with pictures drawn in mineral colors from the hill, and His curling locks of hair deride the splendor of a swarm of black bees.

Text 5

nibaddha-nava-tarṇakavali-vilokanotkaṇṭhaya
naṭat-khura-puṭañcalair alaghubhir bhuvaṁ bhindatīm
kalena dhavala-ghaṭaṁ laghu nivartayantaṁ puro
vraje vijayinaṁ bhaje vipina-deśataḥ keśavam

nibaddha - bound; nava - young; tarṇakavali - calves; vilokanasight; utkaṇṭhaya - with concern; naṭat - dancing; khura-puṭa-añcalaiḥ - with hooves; alaghubhiḥ - heavy; bhuvam - the ground; bhindatīm - breaking; kalena - with soft sounds; dhavala - of cows; ghaṭam - the herd; laghu - soft; nivartayantam - bringing back; puraḥ - in the presence.

I worship Lord Keśava. Coming back from the forest of Vraja, with the sweet sound of His flute He calls the surabhi cows who, eager to see their young calves, break the ground with their heavy, dancing hooves.

Text 6

padaṅka-tatibhir varaṁ viracayantam adhva-śriyaṁ
calat-tarala-naicikī-nicaya-dhuli-dhumra-srajam
marul-lahari-cañcalī-kṛta-dukula-cuḍañcalaṁ
vraje vijayinaṁ bhaje vipina-deśataḥ keśavam

padaṅka-tatibhiḥ - with footprints; varam excellent; viracayantam - making; adhva - of the path; śriyam - beauty; calat - moving; tarala - restless; naicikī - cows;

nicaya - herd; dhuli - dust; dhumra - dusty; srajam - garland; marut - breeze; lahari - waves; cañcalī - moving; kṛta - done; dukula - garments; cuḍañcalam - crown.

I worship Lord Keśava. Coming back from the forest of Vraja, He beautifies the path with His footprints. He wears a garland of dust raised by the wandering cows and His garments and peacock feather move with the waves of the wind.

Text 7

vilasa-muralī-kala-dhvanibhir ullasan-manasaḥ
kṣaṇad akhila-ballavīḥ pulakayantam antar gṛhe
muhur vidadhataṁ hṛdi pramuditaṁ ca goṣṭheśvsarīṁ
vraje vijayinaṁ bhaje vipina-deśataḥ keśavam

vilasa - pastimes; muralī - flute; kala - sweet; dhvanibhiḥ - with sounds; ullasat - jubilant; manasaḥ - hearts; kṣaṇat - in a moment; akhila-ballavīḥ - all the gopis; pulakayantam - making the hairs stand erect; antaḥ - within; gṛhe - the home; muhuḥ - at every moment; vidadhatam - doing; hṛdi - in the heart; pramuditam - jubilant; ca - and; goṣṭheśvsarīm - the queen of Vraja.

I worship Lord Keśava. Coming back from the forest of Vraja, with the playful and sweet music of His flute He delights the heart of Vraja's queen and makes all the gopis in their homes happy at heart. He makes the hairs of their bodies stand erect with joy.

Text 8

upetya pathi sundarī-tatibhir abhir abhyarcitaṁ
smitaṅkura-karambitair naṭad-apaṅga-bhaṅgīśataiḥ
stana-stavaka-sañcaran-nayana-cañcarīkañcalaṁ
vraje vijayinaṁ bhaje vipina-deśataḥ keśavam

upetya - having mounted their palaces; pathi - on the path; sundarī-tatibhiḥ abhiḥ - by the women of Vraja; abhyarcitam - who ia worshiped; smitaṅkura-karambitaiḥ - intermingled with the sprouts of gentle smiles; naṭat - dancing; apaṅga - of glances; bhaṅgīśataiḥ - with a hundred manners; stana-stavaka - the multitude of breasts; sañcarat - wandering about; nayana - of the two eyes; cañcarīka - like bees; añcalam - Him whose corners.

I worship Lord Keśava. Coming back from the forest of Vraja, He is worshiped by the gopis, who mount the roofs of their palaces and meet Him on the path with a hundred manners of dancing glances and gentle smiles. The corners of His eyes wander, like large black bees, around the gopis' breasts.*

Text 9

idaṁ nikhila-ballavī-kula-mahotsavollasanaṁ
krameṇa kila yaḥ puman paṭhati suṣṭhu padyaṣṭakam
tam ujjvala-dhiyaṁ sada nija-padaravinda-dvaye
ratiṁ dadhad acañcalaṁ sukhayatad viśakha-sakhaḥ

idam - this; nikhila-ballavī - of all the gopiskula - of the coimmunity; mahotsavollasanam - a festival of happiness; krameṇa - in due course; kila - indeed; yaḥ - one who; puman - a person; paṭhati - reads; suṣṭhu - nicely; padyaṣṭakam - eight verses; tam - these; ujjvala - splendid; dhiyam - heart; sada - always; nija - own; padaravinda - lotus feet; dvaye - pair; ratim - love; dadhat - placing;acañcalam - unwavering; sukhayatat - may become happy; viśakha - of Viśakha; sakhaḥ - the friend.

May Viśākhā's friend Kṛṣna give transcendental happiness and unwavering love for His lotus feet to the splendidly intelligent person who attentively reads these eight verses, which are s glorious festival for all the gopis.

Prathama Śri Kuñja-vihāry-aṣṭaka
First Eight Prayers Glorifying Lord Keśava, Who Enjoys Pastimes in the Forest

Text 1

indranīla-maṇi-mañjula-varṇaḥ
phulla-nīpa-kusumañcita-karṇaḥ
kṛṣnalabhir akṛśorasi harī
sundaro jayati kuñja-viharī

indranīla - sapphire; maṇi - jewel; mañjula - charming;varṇaḥ - color; phulla -

blossoming; nīpa - kadamba; kusumañcita - withflowers; karṇaḥ - ears; kṛṣṇalabhiḥ - with garlands of gu?vja; akṛśa - decorated; urasi - chest; harī - charming; sundaraḥ - handsome; jayati - all glories; kuñja - in the forest; viharī - who enjoys transcendental pastimes.

All glories to Śri Kṛṣṇa, who enjoys transcendental pastimes in Vṛndāvana forest. His complexion is splendid as sapphires. He wears kadamba blossom earrings, and His broad chest is decorated with a garland of guñjā.

Text 2

radhika-vadana-candra-cakoraḥ
sarva-ballava-vadhu-dhṛti-cauraḥ
carcarī-caturatañcita-carī
caruto jayati kuñja-viharī

radhika - of Rādhā; vadana - of the face; candra - the moon; cakoraḥ - the cakora bird; sarva - all; ballava-vadhu - the gopis; dhṛti - the peacefulness; cauraḥ - stealing; carcarī - carcarī; caturatañcita - withskill; carī - doing; carutaḥ - expertly.

All glories to Śri Kṛṣṇa, who enjoys transcendental pastimes in Vṛndāvana forest. He is the cakora bird that drinks the moonlight of Śri Rādhā's face. He steals away the composure of all the gopis. Skillfully clapping His hands in the rhythm known as carcarī, He dances very gracefully.

Text 3

sarvataḥ prathita-kaulika-parva-
dhvaṁsanena hṛta-vasava-garvaḥ
goṣṭha-rakṣaṇa-kṛte giridharī
līlaya jayati kuñja-viharī

sarvataḥ - everywhere; prathita - famous; kaulika - of the family; parva - the sacrifice; dhvaṁsanena - by stopping; hṛta - taken; vasava - of Indra; garvaḥ - the pride; goṣṭha - Vraja; rakṣaṇa - protection; kṛte - for the purpose; giridharī - lifting the hill; līlaya - playfully.

All glories to Śri Kṛṣṇa, who enjoys transcendental pastimes in Vṛndāvana forest. He stopped His relatives from performing the famous sacrifice. He removed Indra's pride, To protect the people of Vraja he playfully lifted Govardhana Hill.

Text 4

raga-maṇḍala-vibhuṣita-vaṁśī-
vibhrameṇa madanotsava-śaṁsī
stuyamana-caritaḥ śuka-sarī-
śreṇibhir jayati kuñja-viharī

raga - of melodies; maṇḍala - with a circle; vibhuṣita - decorated; vaṁśī - the flute; vibhrameṇa - with pastimes; madanotsava - the festival of love; śaṁsī - praising; stuyamana - being praised; caritaḥ - pastimes; śuka - the male parrot; sarī - the female parrot; śreṇibhiḥ - by the multitudes.

All glories to Śri Kṛṣṇa, who enjoys transcendental pastimes in Vṛndāvana forest. His pastimes are glorified by the parrots. By decorating His flute with many beautiful melodies, He glorifies the festival of His transcendental amorous love.

Text 5

śatakumbha-ruci-hari-dukulaḥ
keki-candraka-virajita-culaḥ
navya-yauvana-lasad-vraja-narī-
rañjano jayati kuñja-viharī

śatakumbha - of gold; ruci - the splendor; hari - eclipsing; dukulaḥ - garments; keki - peacock; candraka - feather; virajita - splendid; culaḥ - crown; navya - new; yauvana - youth; lasat - glistening; vraja - of Vraja; narī - the girls; rañjanaḥ - delighting.

All glories to Śri Kṛṣṇa, who enjoys transcendental pastimes in Vṛndāvana forest. The luster of His silk garments eclipses the glory of gold. The top of His head is decorated with a peacock feather. He pleases the splendid girls of Vraja.

Text 6

sthasakī-kṛta-sugandhi-paṭīraḥ
svarṇa-kañci-pariśobhi-kaṭīraḥ
radhikonnata-payodhara-varī-
kuñjaro jayati kuñja-viharī

sthasakī-kṛta - anointed; sugandhi - fragrant; paṭīraḥ - sandal paste; svarṇa - golden; kañci - belt;pariśobhi - splendid; kaṭīraḥ - hips; radhika - of Śrī Radhika; unnata - raised; payodhara - breasts; varī - ropes; kuñjaraḥ - elephant.

All glories to Śri Kṛṣna, who enjoys transcendental pastimes in Vṛndāvana forest. He is anointed with fragrant sandal paste. His hips are decorated with a golden belt. He is the elephant bound by the rope of the raised breasts of Śri Rādhikā.

Text 7

gaura-dhatu-tilakojjvala-bhalaḥ
keli-cañcalita-campaka-malaḥ
adri-kandara-gṛheṣv abhisarī
subhruvam jayati kuñja-viharī

gaura - golden; dhatu - dhatutilaka - tilakaujjvala - splendid; bhalaḥ - forehead; keli - pastimes; cañcalita - moving; campaka - campaka flower; malaḥ - garland; adri - mountain; kandara - caves; gṛheṣv - in the homes; abhisarī - meeting; subhruvam - the beautiful-eyebrowed girls.

All glories to Śri Kṛṣṇa, who enjoys transcendental pastimes in Vṛndāvana forest. His forehead is splendid with golden dhātu tilaka. His campaka garland moves to and fro in His pastimes. He meets the beautiful-eyebrowed gopis in the palatial caves of Govardhana Hill.

Text 8

vibhramoccala-dṛg-añcala-nṛtya-
kṣipta-gopa-lalanakhila-kṛtyaḥ
prema-matta-vṛṣabhanu-kumarī-
nagaro jayati kuñja-viharī

vibhrama - playful; uccala - moving; dṛg - eyes; añcala - corners; nṛtya - dancing; kṣipta - cast; gopa-lalana - gopīsakhila - all; kṛtyaḥ - done; prema - with love; matta - intoxicated; vṛṣabhanu - of King Vṛṣabhanu; kumarī - the daughter; nagaraḥ - the hero.

All glories to Śri Kṛṣna, who enjoys transcendental pastimes in Vṛndāvana forest. His dancing sidelong glances make the gopis drop all their household duties. He is the charming lover of Vṛṣabhānu's daughter, who is mad with love for

Him.

Text 9

aṣṭakaṁ madhura-kuñja-vihari-
krīḍaya paṭhati yaḥ kila hari
sa prayati vilasat-para-bhagaṁ
tasya pada-kamalarcana-ragam

aṣṭakam - eight verses; madhura - charming; kuñja - in theforest; vihari - enjoying transcendental pastimes; krīḍaya - with pastimes; paṭhati - reads; yaḥ - one who; kila - indeed; hari - beautiful; sa - he; prayati - goes; vilasat - splendid; para-
bhagam - virtues; tasya - of Him; pada - feet; kamala - lotus; arcana - worship; ragam - love.

He who reads these eight verses, which are beautified by the Lord's charming pastimes in the forest, will attain many splendid transcendental virtues. He will become attached to the service of the Lord's lotus feet.

Dvitiya Śri Kuñja-vihāry-aṣṭaka
Second Eight Prayers Glorifying Lord Keśava, Who Enjoys Pastimes in the Forest

Text 1

avirata-rati-bandhu-smerata-bandhura-śrīḥ
kavalita iva radhapaṅga-bhaṅgī-taraṅgaiḥ
mudita-vadana-candraś candrakapīḍa-dharī
mudira-madhura-kantir bhati kuñje-viharī

avirata - eternal; rati-bandhu - amorous; smerata - smiles; bandhura - charming; śrīḥ - handsomeness; kavalita - devoured; iva - as if; radha - of Rādhā; apaṅga - sidelong glances; bhaṅgī - crooked; taraṅgaiḥ - with waves; mudita - happy; vadana - face; candraś - moon; candrakapīḍa - with peacock-feather ornament; dharī - wearing; mudira - raincloud; madhura - charming; kantiḥ - splendor; bhati - shines; kuñje - in the forest; viharī - enjoys transcendental pastimes.

Always charming with amorous smiles, as if devoured by the waves of Rādhā's sidelong glances, His jubilant face like the moon, His head decorated with a peacock feather, and His complexion as charming as a monsoon cloud, the Lord shines with great splendor as He enjoys pastimes in the forest.

Text 2

tata-suṣira-ghananaṁ nadam anaddha-bhajaṁ
janayati taruṇīnaṁ maṇḍale maṇḍitanam
taṭa-bhuvi naṭa-raja-krīḍaya bhanu-putrya
vidadhad atula-carīr bhati kuñje-viharī

tata - of string instruments; suṣira - of wind instruments; ghananam - of the orchestra; nadam - the sound; anaddha-bhajam - of drummersjanayati - creates; taruṇīnam - of girls; maṇḍale - in the circle; maṇḍitanam - decorated; taṭa-bhuvi - on the shore; naṭa - of dancers; raja - of the king; krīḍaya - with the pastimes; bhanuof Vṛṣabhanu; putrya - with the daughter; vidadhat - manifesting; atula - peerless; carīḥ - movements.

Starting the orchestra of winds, strings, and drums, and gracefully moving as He plays king of the dance in the midst of the circle of beautifully decorated girls on the Yamunā's shore, the Lord shines with great splendor as He enjoys pastimes in the forest.

Text 3

śikhini kalita-ṣaḍje kokile pañcamaḍhye
svayam api nava-vaṁśyoddamayan grama-mukhyam
dhṛta-mṛgamada-gandhaḥ suṣṭhu gandhara-saṁjñaṁ
tri-bhuvana-dhṛti-harir bhati kuñje-viharī

śikhini when the peacock; kalita - sounded; ṣaḍje - the first note; kokile - when the cuckoo;pañcamaḍhye - sounded the fifth note; svayam - personally; api - also; nava - new; vaṁśya - with the flute; uddamayan - releasing; grama - of musical scales; mukhyam - the best; dhṛta - held; mṛgamada - of musk; gandhaḥ the fragrance; suṣṭhu - nicely; gandhara - as gandhara; saṁjñam - named; tri - the three; bhuvana - worlds; dhṛti - peaceful composure; hariḥ - removing.

When the peacock sings the first note and the cuckoo the fifth, He unleashes the most beautiful gandhara melody on His flute, and steals away the peaceful

composure of the three worlds. In this way the Lord, fragrant with musk, shines with great splendor as He enjoys pastimes in the forest.

Text 4

anupama-kara-śakhopatta-radhaṅgulīuko
laghu laghu kusumanaṁ paryaṭan vaṭikayam
sa-rabhasam anugītaś citra-kaṇṭhībhir uccair
vraja-nava-yuvatībhir bhati kuñje-viharī

anupama - incomparable; kara - hands; śakha - by the branches; upatta - grasped; radha - of Rādhā; aṅgulīukaḥ - fingers; laghu laghu - gently; kusumanam - of flowers; paryaṭan - strolling; vaṭikayam - in the garden; sa - with; rabhasam - happiness; anugītaś - sung; citra - wonderful; kaṇṭhībhiḥ - with throats; uccaiḥ - loudly; vraja - of Vraja; nava - young; yuvatībhiḥ - girls.

Taking Rādhā's fingers in the peerless twigs of His own hand, and strolling with Her in a garden of flowers as the young girls of Vraja sing in wonderfully beautiful voices, the Lord shines with great splendor as He enjoys pastimes in the forest.

Text 5

ahiripu-kṛta-lasye kīcakarabdha-vadye
vraja-giri-taṭa-raṅge bhṛṅga-saṅgīta-bhaji
viracita-pricaryaś citra-taurya-trikeṇa
stimita-karaṇa-vṛttir bhati kuñje-viharī

ahiripu - by the peacocks; kṛta - done; lasye - in the dance; kīcakarabdha - done by bamboos moving in the wind; vadye - music; vraja - of Vraja; giri - hills; taṭa - shores; raṅge - in the arena; bhṛṅga - by bees; saṅgīta - songs; bhaji - [ossessing; viracita - manifested; paricaryaś - service; citra - wonderful; taurya-trikeṇa - by simultaneous singing, dancing, and instrumental music; stimita - fixed; karaṇa - of the senses; vṛttiḥ - actions.

His senses completely absorbed in the dancing, singing, and instrumental music as the peacocks dance, the bamboos sound in the wind, and the bumblebees sing in the arena of Vraja's hill, the Lord shines with great splendor as He enjoys pastimes in the forest.

Text 6

diśi diśi śuka-sarī-maṇḍalair guḍha-līlaḥ
    prakaṭam anupaṭhadbhir nirmitaścarya-puraḥ
tad ati-rahasi vṛttaṁ preyasī-karṇa-mule
    smita-mukham abhijalpan bhati kuñje-viharī

diśi diśi @in every direction; śuka-sarī - of male and female parrots; maṇḍalaiḥ - by the circles; guḍha - confidential; līlaḥ - pastimes; prakaṭam - revealing; anupaṭhadbhiḥ - by reciting; nirmita - done; aścarya - wonderful; puraḥ - in the presence; tat - that; ati - very; rahasi - in a secluded place; vṛttam - done; preyasī - of His beloved; karṇa - in the ear; mule - in the root; smita - smiling; mukham - face; abhijalpan - saying.

His confidential pastimes transformed by the reciting parrots into a wonderful flooding river, and Himself smiling as he whispers their words in the ear of His beloved, the Lord shines with great splendor as He enjoys pastimes in the forest.

Text 7

tava cikura-kadambaṁ stambhate prekṣya kekī
    nayana-kamala-lakṣmīr vandate kṛṣnasaraḥ
alir alam alakantaṁ nauti paśyeti radhaṁ
    su-madhuram anuśaṁsan bhati kuñje-viharī

tava - of You; cikura-kadambam - the hair; stambhate - becomes stunned; prekṣya - seeing; kekī - the peacock; nayana-kamala - lotus-eyed; lakṣmīḥ - the beauty; vandate - bows down; kṛṣnasaraḥ - the black deer; aliḥ - the bee; - alam - greatly; alakantam - the hair; nauti - praises; paśyeti - sees; radham - Rādhā; su - very; madhuram - sweetly; anuśaṁsan - praising.

Very sweetly flattering Rādhā by saying, "Look! Seeing Your beautiful hair, this peacock has become stunned. This kṛṣṇasāra deer bows down to offer respect to the beauty of Your lotus eyes. This bumblebee is praising Your curling hair," the Lord shines with great splendor as he enjoys pastimes in the forest.

Text 8

madana-tarala-bala-cakravalena viṣvag-
    vividha-varakalanaṁ śikṣaya sevyamanaḥ
skhalita-cikura-veśe skandha-deśe priyayaḥ

prathita-pṛthula-bahur bhati kuñje-viharī

madana - with amorous passion; tarala - trembling; bala - of the girls; cakravalena - by the multitude; viṣvag - everywhere; - various; vividhavara-kalanam - of arts; śikṣaya - by instruction; sevyamanaḥ - served; skhalita - fallen; cikura-veśe - hair ornament; skandha-deśe - on the shoulders; priyayaḥ - of His beloved; prathita - extended; pṛthula - broad; bahuḥ - arm.

Following the various expert instructions of the passionate girls, Heplaces His broad arm on His beloved's shoulders where Her hair has fallen. The Lord shines with great splendor as He enjoys pastimes in the forest.

Text 9

idam anupama-līla-hari kuñje-vihari-
smaraṇa-padam adhīte tuṣṭa-dhīr aṣṭakaṁ yaḥ
nija-guṇa-vṛtaya śrī-radhyaradhitas taṁ
nayati nija-padabjaṁ kuñja-sadmadhirajaḥ

idam - this; anupama - incomparable; līla - pastimes; hari - charming; kuñje - in the forest; vihari - enjoying transcendental pastimes; smaraṇa-padam - meditation; adhīte - studies; tuṣṭa - happy; dhīḥ - at heart; aṣṭakam - eight verses; yaḥ - one who; nija - own; guṇa - virtues; vṛtaya - filled; śrī-radhya3by Śrī Rādhā; aradhitas - worshiped; tam - him; nayati - leads; nija - to His own; padabjam - lotus feet; kuñja - in the forest; sadma - abode; adhirajaḥ - the monarch.

He who with a joyful heart reads these eight prayers, which are beautiful with many peerless pastimes, and which make one remember the Lord who plays in the forest, the Lord, who is worshiped by the supremely virtuous Rādhā, and who is the king of the forest, leads to His own lotus feet.

Śri Mukundāṣṭaka
Eight Prayers Glorifying Lord Mukunda

Text 1

balabhid-upala-kanti-drohiṇi śrīmad-aṅge

ghusṛṇa-rasa-vilasaiḥ suṣṭhu gandharvikayaḥ
sva-madana-nṛpa-śobhaṁ vardhayan deha-rajye
praṇayatu mama netrabhīṣṭa-siddhiṁ mukundaḥ

balabhid-upala - of sapphires; kanti - splendor; drohiṇi - hurting; śrīmat - handsome; aṅge - limbs; ghusṛṇa - saffron; rasa - nectar; vilasaiḥ - splendor; suṣṭhu - excellently; gandharvikayaḥ - of Śri Rādhā; sva - own; madana - face; nṛpa - king; śobham - splendor; vardhayan - increasing; deha - of the body; rajye - in the kingdom; praṇayatu - may grant; mama - of me; netra - of the eyes; abhīṣṭa - the desire; siddhim - perfection; mukundaḥ - Lord Kṛṣṇa.

May Lord Mukunda, who with the saffron splendor of His handsome form, which crushes the luster of sapphires, expands the glory of the king of passionate desire in the kingdom of Śri Rādhā's transcendental body, grant the perfection my eyes desire.

Text 2

udita-vidhu-parardha-jyotir ullaṅghi-vaktro
nava-taruṇima-rajyad-balya-śeṣati-ramyaḥ
pariṣadi lalitalīṁ dolayan kuṇḍalabhyaṁ
praṇayatu mama netrabhīṣṭa-siddhiṁ mukundaḥ

udita - risen; vidhu - moon; parardha - millions; jyotiḥ - splendor; ullaṅghi - jumping over; vaktraḥ - face; nava - new; taruṇima - youth; rajyat - shining; balya - of childhood; śeṣa - remainder; ati - very; ramyaḥ - charming; pariṣadi - in the assembly; lalitalīm - Lalita's friend; dolayan - swinging; kuṇḍalabhyam - with earrings.

May Lord Mukunda, whose face eclipses the splendor of millions of rising moons, who is handsome in childhood and youth, and who with the luster of His earrings awakens the amorous desires of Lalitā's friend Rādhā in the gopi assembly, grant the perfection my eyes desire.

Text 3

kanaka-nivaha-śobha-nindi pītaṁ nitambe
tad-upari nava-raktaṁ vastram itthaṁ dadhanaḥ
priyam iva kila varṇaṁ raga-yuktaṁ priyayaḥ
praṇayatu mama netrabhīṣṭa-siddhiṁ mukundaḥ

kanaka - of gold; nivaha - an abundance; śobha - splendor; nindi - rebuking; pītam - yellow; nitambe - on the hip; tat - that; upari - above; nava - new; raktam - red; vastram - garment; ittham - in this way; dadhanaḥ - placing; priyam - dear; iva - as if; kila - certainly; varṇam - color; raga - love; yuktam - endowed; priyayaḥ - of the beloved.

May Lord Mukunda, who places on His hips a yellow garment that rebukes the splendor of a great mass of gold, and who places above that a red garment, as if red were His beloved's favorite color, grant the perfection my eyes desire.

Text 4

surabhi-kusuma-vṛndair vasitambhaḥ-samṛddhe
priya-sarasi nidaghe sayam alī-parīta
madana-janaka-śekaiḥ khelayann eva radhaṁ
praṇayatu mama netrabhīṣṭa-siddhiṁ mukundaḥ

surabhi - fragrant; kusuma - flowers; vṛndaiḥ - with multitudes; vasita - scented; ambhaḥ - water; samṛddhe - enriched; priya - favorite; sarasi - in the lake; nidaghe in summer; sayam - in the evening; alī - by friends; parītam - surrounded; madana - amorous desire; janaka - arousing; śekaiḥ - by splashing; khelayann - making playful; eva - indeed; radham - Rādhā.

May Lord Mukunda, who on a summer evening arouses the playfulness of Rādhā and Her friends by making amorous splashes in Her favorite pond now fragrant with many flowers, grant the perfection my eyes desire.

Text 5

parimalam iha labdhva hanta gandharvikayaḥ
pulakita-tanur uccair unmadas tat-kṣaṇena
nikhila-vipina-deśan vasitan eva jighran
praṇayatu mama netrabhīṣṭa-siddhiṁ mukundaḥ

parimalam - the fragrance; iha - here; labdhva - having attained; hanta - indeed; gandharvikayaḥ - of Rādhā; pulakita - hairs standing erect; tanuḥ - body; uccaiḥ - greatly; unmadas - maddened; tat - that; kṣaṇena - in a moment; nikhila - all; vipina - forest; deśan - places; vasitan - fragrant; eva - indeed; jighran - smelling.

May Lord Mukunda, who, attaining the fragrance of Śri Rādhā, becomes immediately intoxicated, the hairs of His body standing erect, and His nose

smelling all fragrant forests, grant the perfection my eyes desire.

Text 6

praṇihita-bhuja-daṇḍaḥ skandha-deśe varaṅgyaḥ
smita-vikasita-gaṇḍe kīrtida-kanyakayaḥ
msanasija-jani-saukhyaṁ cumbanenaiva tanvan
praṇayatu mama netrabhīṣṭa-siddhiṁ mukundaḥ

praṇihitaplaced; bhuja-daṇḍaḥ - arms; skandha-deśe - on the shoulders; varaṅgyaḥ - of the beautiful girl; smita - a smile; vikasita - blossoming; gaṇḍe - on the cheek; kīrtida - of Kīrtida; kanyakayaḥ - of the daughter; msanasija - amorous desire; jani - arousing; saukhyaṁ happiness; cumbanena - with a kiss; eva - certainly; tanvan - giving.

My Lord Mukunda, who, His arm on Her shoulder, arouses the amorous happiness of Kirtidā's beautiful daughter by kissing Her cheek blossoming with a smile, grant the perfection my eyes desire.

Text 7

pramada-danuja-goṣṭhyaḥ ko 'pi samvarta-vahnir
vraja-bhuvi kila pitror murtiman sneha-puñjaḥ
prathama-rasa-mahendraḥ śyamalo radhikayaḥ
praṇayatu mama netrabhīṣṭa-siddhiṁ mukundaḥ

pramada - wild; danuja-goṣṭhyaḥ - of demons; ko 'pi - someone; samvarta - of devastation; vahniḥ - the fire; vraja - of Vraja; bhuvi - in the land; kila - indeed; pitroḥ - of His parents; murtiman - personified; sneha - of love; puñjaḥ - abundance;prathama-rasa - of amorous love; mahendraḥ - the great king; śyamalaḥ - dark-complexioned; radhikayaḥ - of Rādhā.

May Lord Mukunda, who is the fire of devastation for the wild demons, who is the personification of filial love for His parents, and who is the dark-complexioned deity of conjugal love for Śri Rādhā, grant the perfection my eyes desire.

Text 8

sva-kadana-kathayaṅgī-kṛtya mṛdvīṁ viśakhaṁ
kṛta-caṭu lalitaṁ tu prarthayan prauḍha-śīlam
praṇaya-vidhura-radha-mana-vidhvaṁsanaya

praṇayatu mama netrabhīṣṭa-siddhiṁ mukundaḥ

sva - own; kadana - unhappiness; kathaya - by the words; aṅgī-kṛtya - accepting; mṛdvīm - gentle; viśakham - Viśakha; kṛta - done; caṭu - sweet words; lalitam - Lalita; tu - indeed; prarthayan - begging; prauḍha - arrogant; śīlam - nature; praṇaya - with love; vidhura - afflicted; radha - of Rādhā; mana - the jealous anger; vidhvaṁsanaya - for destroying.

May Lord Mukunda, who, with the description of His own misery has won gentle Viśākhā to His side, and who, with many sweet words begs arrogant Lalitā to help break the jealous anger of love-anguished Rādhā, grant the perfection my eyes desire.

Text 9

paripaṭhati mukundasyaṣṭakaṁ kakubhir yaḥ
sakala-viṣaya-saṅgat sanniyamyendriyaṇi
vraja-nava-yuva-rajo darśayan svaṁ sa-radhe
sva-jana-gaṇana-madhye taṁ priyayas tanoti

paripaṭhati - reads; mukundasya - of Lord Mukunda; aṣṭakam - eight verses; kakubhiḥ - with a voice choked with emotion; yaḥ - one who; sakala - all; viṣaya - material sense-objects; saṅgat - from the contact; sanniyamya - restraining; indriyaṇi - the senses; vraja - of Vraja; nava - young; yuva-rajaḥ - prince; darśayan - revealing; svam - own; sa - with; radhe 3Rādhā; sva - own; jana - people; gaṇana - counting; madhye - in the midst; tam - him; priyayas - of His beloved; tanoti - does.

The young prince of Vraja reveals Himself to a person who, carefully keeping his senses from the touch of all kinds of material sense pleasures, with a voice choked with emotion reads these eight verses glorifying Lord Mukunda. He counts that reader among the associates of His beloved Rādhā.

Śri Vraja-nava-yuva-rājāṣṭaka
Eight Prayers Glorifying the Prince of Vraja

Text 1

mudira-madam udaraṁ mardayann aṅga-kantya
vasana-ruci-nirastambhoja-kiñjalka-śobhaḥ
taruṇima-taraṇīkṣa-viklavad-balya-candro
vraja-nava-yuva-rajaḥ kaṅkṣitaṁ me kṛṣīṣṭa

mudira - of the clouds; madam - the pride; udaram - great; mardayann - crushing; aṅga - of the bodykantya - with the splendor; vasana - of the garments; ruci - beauty; nirasta - eclipsed; ambhoja - lotus; kiñjalka - filaments; śobhaḥ - splendor; taruṇima - of youth; taraṇī - of the sun; īkṣa - glance; viklavat - agitating; balya - childhood; candraḥ - moon; vraja - of Vraja; nava - the young; yuva-rajaḥ - prince; kaṅkṣitam - the desire; me - of me; kṛṣīṣṭa - may fulfill.

May the young prince of Vraja, who with His handsomeness crushes the pride of the monsoon clouds, the splendor of whose garments eclipse the splendor of the lotus filaments, and the moon of whose childhood is now frightened by the sight of the rising sun of His adolescence, grant my desire.

Text 2

pitur aniśam agaṇya-praṇa-nirmanthanīyaḥ
kalita-tanur ivaddha matṛ-vatsalya-puñjaḥ
anuguṇa-guru-goṣṭhī-dṛṣṭi-pīyuṣa-vartir
vraja-nava-yuva-rajaḥ kaṅkṣitaṁ me kṛṣīṣṭa

pituḥ - of the father; aniśam - always; agaṇya - immeasurable; praṇa - life; nirmanthanīyaḥ - to be churned; kalita - manifested; tanuḥ - form; iva - as if; addha - indeed; matṛ - mother; vatsalya - love; puñjaḥ - abundance; anuguṇa - favorable; guru - of superiors; goṣṭhī - in the assembly; dṛṣṭi - glance; pīyuṣa - nectar; vartiḥ - ointment.

May the young prince of Vraja, who His father considers infinitely more dear than life, who is the object of His mother's great love, and who is nectar for the eyes of His affectionate superiors, grant my desire.

Text 3

akhila-jagati jaghran-mugdha-vaidagdhya-carya-
prathama-gurur udagra-sthama-viśrama-saudhaḥ
anupama-guṇa-rajī-rañjitaśeṣa-bandhur

vraja-nava-yuva-rajaḥ kaṅkṣitaṁ me kṛṣīṣṭa

akhila - all; jagati - in the worlds; jaghran - splendid; mugdha - charming; vaidagdhya-carya - of arts; prathama - the first; guruḥ - teacher; udagra - magnificent; sthama - Vṛndāvana; viśrama - for pleasure; saudhaḥ - palace; anupama - incomparable; guṇa - qualities; rajī - splendid; rañjita - delighted;aśeṣa - all; bandhuḥ - friend.

May the young prince of Vraja, who is the glorious first teacher of fine arts in the universe, who enjoys pastimes in a great palace in the forest, and whose unparalleled transcendental virtues delight all His friends and relatives, grant my desire.

Text 4

api madana-parardhair duṣkaraṁ vikriyormiṁ
yuvatiṣu nidadhano bhru-dhanur-dhunanena
priya-sahacara-varga-prana-mīnambhu-raśir
vraja-nava-yuva-rajaḥ kaṅkṣitaṁ me kṛṣīṣṭa

api - although; madana-parardhaiḥ - by millions of Cupids; duṣkaram - difficult; vikriya - of agitation; urmim - waves; yuvatiṣu - among the girls; nidadhanaḥ - placing; bhru - of the eyebrows; dhanuḥ - the bow; dhunanena - by shaking; priya - dear; sahacara - of friends; varga - group; prana - of life; mīna - fish; ambhu-raśiḥ - ocean.

May the young prince of Vraja, who, simply by shaking the archer's bows of His eyebrows creates in the young gopis waves of agitation more violent than anything millions of Kamadevas can make, and who is a great ocean where the fish of the lives of His dear friends swim, grant my desire.

Text 5

nayana-śṛṇi-vinoda-kṣobhitanaṅga-nagon-
mathita-gahana-radha-citta-kasara-garbhaḥ
praṇaya-rasa-marandasvada-līla-ṣaḍaṅgrir
vraja-nava-yuva-rajaḥ kaṅkṣitaṁ me kṛṣīṣṭa

nayana - of the eyes; śṛṇi - of the elephant goad; vinoda - by the pastimes; kṣobhita - struck; anaṅga - of amorous desire; naga - the elephant; unmathita - aroused; gahana - deep; radha - of Rādhā; citta - of the heart; kasara - of the lake; garbhaḥ - the depths; praṇaya - of love; rasa - the nectar; maranda - honey; asvada -

tasting; līla - pastimes; ṣaḍaṅgriḥ - bee.

May the young prince of Vraja, whose eyes are a goad that playfully strikes the enraged elephant of passionate desire and makes it churn the fathomless lake of Rādhā's heart in its depths, and who is a bumblebee that playfully tastes the nectar of the flower of Her love, grant my desire.

Text 6

anupadam udayantya radhikasaṅga-siddhya
sthagita-pṛthu-rathaṅga-dvandva-raganubandhaḥ
madhurima-madhu-dhara-doraṇīnam udanvan
vraja-nava-yuva-rajaḥ kaṅkṣitaṁ me kṛṣīṣṭa

anupadam - at every step; udayantya - rising; radhika - of Śri Radhika; asaṅga - separation; siddhya - by the attainment; sthagita - stunned; pṛthu - great; rathaṅga - of cakravaka birds; dvandva - couple; raga - love; anubandhaḥ - following; madhurima - sweetness; madhu - honey; dhara - flood; doraṇīnam - rivers; udanvan - ocean.

May the young prince of Vraja, whose rising love for His absent Rādhā has stunned the great love of the cakravaka birds, and who is an ocean where the honey currents of transcendental sweetness flow, grant my desire.

Text 7

alaghu-kuṭila-radha-dṛṣṭi-varī-niruddha-
tri-jagad-aparatantroddama-ceto-gajendraḥ
sukha-mukhara-viśakha-narmaṇa smera-vaktro
vraja-nava-yuva-rajaḥ kaṅkṣitaṁ me kṛṣīṣṭa

alaghu - intense; kuṭila - crooked; radha - of Rādhā; dṛṣṭi - glance; varī - rope for binding an elephant; niruddha - bound; tri - three; jagat - worlds; aparatantra - independent; uddama - powerful; cetaḥ - heart; gajendraḥ - king of the elephants; sukha - happiness; mukhara - talkative; viśakha - of Viśakha; narmaṇa - by joking words; smera - smiling; vaktraḥ - face.

May the young prince of Vraja, whose strong and regal elephant-heart, which cannot be stopped by anything in the three worlds, is bound by the rope of Rādhā's powerful crooked glance, and who smiles at the jokes of happy, talkative

Viśākhā, grant my desire.

Text 8

tvayi rahasi milantyaṁ sambhrama-nyasa-bhugnapy
uṣasi sakhi tavalī-mekhala paśya bhati
iti vivṛta-rahasyair hrepayann eva radhaṁ vraja-nava-yuva-rajaḥkaṅkṣitaṁ me kṛṣīṣṭa

tvayi - when you; rahasi - in a secluded place;milantyam - meeting; sambhrama - with haste; nyasa - placed; bhugna - crooked; apy - although; uṣasi - as dawn; sakhi - O friend; tava - of you; alī - of the friend; mekhala - the belt; paśya - look!; bhati - is splendidly manifested; iti - thus; vivṛta - revealed; rahasyaiḥ - with secrets; hrepayann - embarrassing; eva - indeed; radham - Rādhā.

May the young prince of Vraja, who by saying "O friend, see how your gopi friend's belt shines so brilliantly even though, suddenly meeting you in this secluded place at dawn, She crookedly tied it in such haste," embarrasses Rādhā by openly alluding to Their secret pastimes, grant my desire.

Text 9

vraja-nava-yuva-rajasyaṣṭakaṁ tuṣṭa-buddhiḥ
kalita-vara-vilasaṁ yaḥ prayatnad adhīte
parijana-gaṇanayaṁ nama tasyanurajyan
vilikhati kila vṛndaraṇya-rajñī-rasajñaḥ

vraja - of Vraja; nava - of the young; yuva-rajasya - prince; aṣṭakam - eight verses; tuṣṭa - happy; buddhiḥ - at heart; kalita - described; vara - transcendental; vilasam - pastimes; yaḥ - one who; prayatnat - carefully; adhīte - reads; parijana - among the associates; gaṇanayam - counted; nama - indeed; tasya - of him; anurajyan - being pleased; vilikhati - places; kila - indeed; vṛndaraṇya - of Vṛndāvana; rajñī - of the queen; rasajñaḥ - enjoying the sweetness.

The lover of Vṛndāvana's queen, pleased with whoever carefully and with a happy heart reads these eight verses describing the charming pastimes of the young prince of Vraja, places him among His intimate servants.

Praṇāma-praṇaya-stava
Bowing Down and Offering Prayers of Love

Text 1

kandarpa-koṭi-ramyaya
    sphurad-indīvara-tviṣe
jagan-mohana-līlaya
    namo gopendra-sunave

    kandarpa - of Kamadevas; koṭi - millions; ramyaya - charming; sphurat - blossoming; indīvara - blue lotus; tviṣe - splendor; jagan - the universe; mohana - enchanting; līlaya - by pastimes; namaḥ - obeisances; gopendra - of the king of the gopas; sunave - to the son.

    I offer my respectful obeisances to the prince of the gopas, who is more handsome than millions of Kāmadevas, who is more splendid than a blossoming blue lotus, and whose pastimes enchant the entire world.

Text 2

kṛṣṇala-kṛta-haraya
    kṛṣṇa-lavaṇya-śaline
kṛṣṇa-kula-karīndraya
    kṛṣṇaya karavai namaḥ

    kṛṣṇala - of guñjna; kṛta - made; haraya - necklace; kṛṣṇa - of sapphires; lavaṇya - splendor; śaline - possessing; kṛṣṇa - of the Yamuna; kula - on the shore; karīndraya - regal elephant; kṛṣṇaya - to Kṛṣṇa; karavai - I offer; namaḥ - obeisances.

    Let me offer my respectful obeisances to Lord Kṛṣṇa, who wears a guñjā necklace, who is splendid as a sapphire, and who is a regal elephant on the Yamunā's shore.

Text 3

sarvananda-kadambaya
    kadamba-kusuma-sraje
namaḥ premavalambaya
    pralambari-kanīyase

    sarva - of all; ananda - bliss; kadambaya - abundance; kadamba - of kadamba; kusuma - flowers; sraje - with a garland; namaḥ - obeisances; prema-avalambaya - attained by love; pralambari - of Balarama; kanīyase - the younger brother.

    I offer my respectful obeisances to Balarāma's younger brother, who is the reservoir of all transcendental bliss, who wears a garland of kadamba(t) flowers, and who is attained by pure love.

Text 4

kuṇḍala-sphurad-aṁsaya
    vaṁśayatta-mukha-śriye
radha-manasa-haṁsaya
    vrajottaṁsaya te namaḥ

    kuṇḍala - with earings; sphurat - glistening; aṁsaya - shoulders; vaṁśa - flute; ayatta - placed; mukha - mouth; śriye - splendor; radha - of Rādhā; manasa - in the Manasa lake of the thoughts; haṁsaya - the swan; vraja - of Vraja; uttaṁsaya - to the flower-
crown; te - to You; namaḥ - obeisances.

    O Lord whose shoulders are splendid with earrings, O Lord who gracefully places the flute to Your mouth, O swan who swims in the Mānasa Lake of Rādhā's thoughts, O flower-crown of Vraja, I offer my respectful obeisances unto You.

Text 5

namaḥ śikhaṇḍa-cuḍaya
    daṇḍa-maṇḍita-paṇaye
kuṇḍalī-kṛta-puṣpaya
    puṇḍarīkekṣaṇaya te

    namaḥ - obeisances; śikhaṇḍa - peacock feather; cuḍaya - crown; daṇḍa - with a

staff; maṇḍita - decorated; paṇaye - whose hand; kuṇḍalī - earrings; kṛta - made; puṣpaya - flowers; puṇḍarīka - lotus; īkṣaṇaya - eyes; te - to You.

O Lord who wears a peacock-feather crown, O Lord whose hand is decorated with a staff, O Lord who wears flower earrings, O lotus-eyed Lord, I offer my respectful obeisances unto You.

Text 6

radhika-prema-madhvīka-
madhurī-muditantaram
kandarpa-vṛnda-saundaryaṁ
govindam abhivadaye

radhika - of Rādhā; prema - of love; madhvīka - madhvīka nectar; madhurī - sweetness; mudita - delighted; antaram - at heart; kandarpa - of Kamadevas; vṛnda - multitudes; saundaryam - handsomeness; govindam to Lord Kṛṣna; abhivadaye - I offer my respectful obeisances.

I offer my respectful obeisances to Lord Govinda, whose heart is pleased by the sweetness of the mādhvika nectar of Rādhā's love, and who is more handsome than a host of Kāmadevas.

Text 7

śṛṅgara-rasa-śṛṅgaraṁ
karṇikaratta-karṇikam
vande śriya navabhraṇaṁ
bibhranaṁ vibhramaṁ harim

śṛṅgara-rasa - of the nectar of transcendental amorous pastimes; śṇṅgaram - with the decoration; karṇikara - with karṇikara flowers; atta - placed; karṇikam - ears; vande - I offer my respectful obeisances; śriya - with the splendor; navabhraṇam - of new monsoon clouds; bibhranam - manifesting; vibhramam - mistake; harim - to Lord Hari.

I offer my respectful obeisances to Lord Hari, who is decorated with the nectar of transcendental amorous pastimes, who wears karṇikāra earrings, and whose splendid luster makes one mistake Him for a host of new monsoon clouds.

Text 8

sadhvī-vrata-maṇi-vrata-
paśyatohara-veṇave
kahlara-kṛta-cuḍaya
śaṅkhacuḍa-bhide namaḥ

sadhvī-vrata - of chastity; maṇi-vrata - the jewels; paśyatohara - openly stealing; veṇave - whose flute; kahlara - a lotus; kṛta - made; cuḍaya - crown; śaṅkhacuḍa - Śaṅkhacuḍa; bhide - breaking; namaḥ - obeisances.

I offer my respectful obeisances to the Lord, whose flute openly stole the jewels of the gopis' chastity, who wears a kahlāra flower in His hair, and who broke the demon Śaṅkhacūḍa.

Text 9

radhikadhara-bandhuka-
makaranda-madhuvratam
daitya-sindhura-parīndraṁ
vande gopendra-nandanam

radhika - of Rādhā; adhara - of the lips; bandhuka - the bandhuka flower; makaranda - the honey; madhuvratam - the bee; daitya - of the demons; sindhura - the elephants; parīndram - the lion; vande - I offer my respectful obeisances; gopendra - of the king of the gopas; nandanam - to the son.

I offer my respectful obeisances to the prince of the gopas, who is a bumblebee tasting the honey of the bandhūka flower of Rādhā's lips, and who is a lion against the elephants of the demons.

Text 10

barhendrayudha-ramyaya
jagaj-jīvana-dayine
radha-vidyud-vṛtaṅgaya
kṛṣnambhodaya te namaḥ

barha - of peacock feathers; indrayudha - a rainbow; ramyaya - charming; jagat -

of the world; jīvana - the life; dayine - giving; radha - of Rādhā; vidyut - the lightning flash; vṛta - with; aṅgaya - whose transcendental form; kṛṣna-ambhodaya - to the dark cloud of Kṛṣṇa; te - to You; namaḥ - obeisances.

O Lord whose peacock feather is as charming as a rainbow, O Lord who enlivens the world, O dark cloud embraced by the lightning flash of Śri Rādhā, I offer my respectful obeisances unto You.

Text 11

premandha-ballavī-vṛnda-
locanendīvarendave
kaśmīra-tilakaḍhyaya
namaḥ pītambaraya te

prema - by love; andha - blinded; ballavī - of gopisvṛnda - hosts; locana - eyes; indīvara - lotus; indave - moon; kaśmīra - of red kuṅkuma; tilaka - with tilakaaḍhyaya - enriched; namaḥ - obeisances; pītambaraya - dressed in yellow garments; te - unto You.

O moon shining on the lotus flowers of the eyes of the gopis blinded by love, O Lord decorated with kuṅkuma tilaka, O Lord dressed in yellow garments, I offer my respectful obeisances to You.

Text 12

gīrbaṇeśa-madoddama-
dana-nirvaṇa-nīradam
kandukī-kṛta-śailendraṁ
vande gokula-bandhavam

gīrbaṇeśa - of Indra, the king of the demigods; mada - pride; uddama - great; dana - gift; nirvaṇa - extinction; nīradam - cloud; kandukī - into a toy ball; kṛta - made; śailendram - the king of mountains; vande - I offer my respectful obeisances; gokula - of Gokula; bandhavam - to the friend.

I offer my respectful obeisances to the dear friend of Gokula, who is a cloud that extinguishes the blazing forest fire of Indra's pride, and who made the king of mountains into a toy ball.

Text 13

daityarṇave nimagno 'smi
    mantu-grava-bharardita̱ḥ
duṣṭe karuṇya-parīṇa
    mayi kṛṣna kṛpaṁ kuru

    daitya - of pain; arṇave - in an ocean; nimagnaḥ - drowning; asmi - I am; mantu - of offenses; grava - of the boulder; bhara - by the burden; arditaḥ - distressed; duṣṭe - wicked; karuṇya-parīṇa - O merciful one; mayi - to me; kṛṣṇa - O Lord Kṛṣṇa; kṛpam - mercy; kuru - please do.

    Weighted down by the heavy boulder of my offenses, I am drowning in the ocean of pain. O merciful Lord Kṛṣṇa, please be kind to me, a wicked, sinful man.

Text 14

adharo 'py aparadhanaṁ
    aviveka-hato 'py aham
tvat-karuṇya-pratikṣo 'smi
    prasīda mayi madhava

    adharaḥ - a mine; api - even; aparadhanam - of offenses; aviveka - by a lack of discrimination; hataḥ - destroyed; api - although; aham - I am; tvat - of You; karuṇya - mercy; pratikṣaḥ - hoping; asmi - I am - prasīda - please be merciful; mayi - to me; madhava - O Lord Kṛṣṇa.

    Although I am a mine of offenses, and although I cannot tell right from wrong, I still hope for Your mercy. O Lord Mādhava, please be merciful to me.

Śri Hari-kusuma-stabaka
A Bunch of Flowers For Lord Hari

Text 1

gati-gañjita-mattatara-dviradaṁ

rada-nindita-sundara-kunda-madam
madanarbuda-rupa-mada-ghna-ruciṁ
rucira-smita-mañjari-mañju-mukham

gati - by His movements; gañjita - embarrassed; mattatara - maddened; dviradam - elephants; rada - by the teeth; nindita - rebuked; sundara - beautiful; kunda - jasmine; madam - pride; madana - of Kamadevas; arbuda - millions; rupa - handsomeness; mada - pride; ghna - destroying; rucim - splendor; rucira - charming; smita - smile; mañjari - flower blossom; mañju - charming; mukham - mouth.

To Lord Hari, whose graceful movements rebuke the maddened elephants, whose handsome teeth condemn the jasmine flowers' pride, whose handsomeness destroys the pride of millions of Kāmadevas, whose charming face is decorated with the blossom of a splendid smile, . . .

Text 2

mukharī-kṛta-veṇu-hṛta-pramadaṁ
mada-valgita-locana-tamarasam
rasa-pura-vikasaka-keli-paraṁ
paramartha-parayaṇa-loka-gatim

mukharī - talkative; kṛta - made; veṇu - the flute; hṛta - taken; pramadam - girls; mada - with happiness; valgita - dancing; locana - eyes; tamarasam - rteddish; rasa - with nectar; pura - fill; vikasaka - glance; keli-aram - playful; paramartha - to the ultimate goal of life; parayaṇa - devoted; loka - people; gatim - the goal.

whose talkative flute has captured the gopis, whose happily dancing eyes are red lotus flowers, who enjoys transcendental pastimes that are a flood of nectar, who is the goal of they who search for the ultimate goal of life, . . .

Text 3

gati-maṇḍita-yamuna-tīra-bhuvaṁ
bhuvaneśvara-vandita-caru-padaṁ
padakojjvala-komala-kaṇṭha-rucaṁ
rucakatta-viśeṣaka-valgutaram

gati - walking; maṇḍita - decorated; yamuna - of the Yamuna; tīra-bhuvam - the

shore; bhuvaneśvara - the controllers of the planets; vandita - worshiped; caru - charming; padam - feet; padaka - with a padaka ornament; ujjvala - splendid; komala - soft; kaṇṭha - neck; rucam - splendor; rucaka - gorocanaatta - placed; viśeṣaka - tilaka; valgutaram - charming.

whose footsteps decorate the Yamunā's shore, whose handsome feet are worshiped by the kings of all planets, whose soft and glorious neck is decorated with a padaka, who is gracefully decorated with gorocana tilaka, . . .

Text 4

tarala-pracalaka-parīta-śikhaṁ
śikharīndra-dhṛti-pratipanna-bhujam
bhujagendra-phaṇaṅgana-raṅga-dharaṁ
dhara-kandara-khelana-lubdha-hṛdam

tarala - moving; pracalaka - peacock feather; parīta - wearing; śikham - crown; śikharīndrathe king of mountains; dhṛti - with boldness; pratipanna - held; bhujam - arm; bhujagendra - of the king of snakes; phaṇa - of the expanded hoods; aṅgana - in the courtyard; raṅga-dharam - dancing; dhara - of the mountains; kandara - in the caves; khelana - pastimes; lubdha - greedy; hṛdam - at heart.

whose topknot is decorated with a moving peacock feather, whose arm defiantly lifted the king of mountains, who made the courtyard of the king of serpents' expanded hoods into His dancing arena, whose heart is greedy to enjoy pastimes in the mountain caves, . . .

Text 5

hṛdayalu-suhṛd-gaṇa-datta-mahaṁ
mahanīya-katha-kula-dhuta-kalim
kalitakhila-durjaya-bahu-balaṁ
bala-ballava-śavaka-sannihitam

hṛdayalu - kind; suhṛt - of friends; gaṇa - hosts; datta - given; maham - festival of happiness; mahanīya - of glories; katha - the narration; kula - abundance; dhuta - shaken away; kalim - the age of Kali; kalita - held; akhila - all; durjaya - unconquerable; bahu - of arms; balam - the strength; bala - Balarama; ballava - cowherd; śavaka - children; sannihitam - near.

the narration of whose glories shakes away the age of Kali,who is a joyful festival for His affectionate friends, who possesses the strength of all unconquerable arms, who is the constant companion of Balarāma and the cowherd boys, . . .

Text 6

hita-sadhu-samīhita-kalpa-taruṁ
taruṇī-gaṇa-nutana-puṣpa-śaram
śaraṇagata-rakṣaṇa-dakṣatamaṁ
tam asadhu-kulotpala-caṇḍa-karam

hita - placed; sadhu - of the devotees; samīhita-
kalpa-tarum - desire tree; taruṇī - of the young girls; gaṇa - of the hosts; nutana - new; puṣpa-
śaram - Kamadeva; śaraṇagata - of they who come for shelter; rakṣaṇa - at protection; dakṣatamam - expert; tam - Him; asadhu - of the demons; kula - of the hosts; utpala - of the lotuses; caṇḍa-karam - the fiercely shining sun.

who is a desire tree for the saintly devotees, who is a new Kāmadeva for the young gopis, who is the expert protector of they who take shelter of Him, who is the blazing sun that burns the utpala flowers of the demons, . . .

Text 7

kara-padma-milat-kusuma-stabakam
baka-danava-matta-karīndra-harim
hariṇī-gaṇa-haraka-veṇu-kalaṁ
kalakaṇṭha-ravojjvala-kaṇṭha-raṇam

kara - in the hand; padma - lotus; milat - meeting; kusuma - of flowers; stabakam - bunch; baka - Baka; danava - demon; matta - wild; karīndra - regal elephant; harim - lion; hariṇī - of does; gaṇa - the hosts; haraka - enchanting; veṇu - of the flute; kalam - the sweet music; kalakaṇṭha - of the cuckoos; rava - the sounds; ujjvala - splendid; kaṇṭha - of the throat; raṇam - the sounds.

who holds a bunch of flowers in His lotus hand, who is a lion against the mad elephant of Bakāsura, whose flute music charms the does, whose voice is more splendid than the singing of cuckoos, . . .

Text 8

raṇa-khaṇḍita-durjana-puṇyajanam
jana-maṅgala-kīrti-lata-prabhavam
bhava-sagara-kumbhaja-nama-guṇaṁ
guṇa-saṅga-vivarjita-bhakta-gaṇam

raṇa - in battle; khaṇḍita - broken; durjana - the demon; puṇyajanam - yakṣasjana - for the people; maṅgala - auspicious; kīrti - of glories; lata - of the vine; prabhavam - manifestation; bhava - of repeated birth and death; sagara - the ocean; kumbhaja - Agastya Muni; nama - name; guṇam - qualities; guṇa - of the modes of material nature; saṅga - the touch; vivarjita - without; bhakta - of devotees; gaṇam - the multitudes.

who broke the demon yakṣas in battle, the vine of whose fame is auspicious for the people, whose holy name and transcendental qualities are an Agastya Muni that drinks up the ocean of repeated birth and death, whose devotees are untouched by the modes of material nature, . . .

Text 9

gaṇanatiga-divya-guṇollasitaṁ
sita-raśmi-sahodara-vaktra-varam
vara-dṛpta-vṛṣasura-dava-ghanaṁ
ghana-vibhrama-veśa-vihara-mayam

gaṇana - counting; atiga - beyond; divya - transcendental; guṇa - qualities; ullasitam - splendid; sita-raśmi - of the moon; sahodara - the brother; vaktra - face; varam - excellent; vara - most; dṛpta - proud; vṛṣasura - of Ariṣṭasura; dava - the forest fire; ghanam - destroying; ghana - great; vibhrama - charm and grace; veśa - ornaments; vihara - of playfulness; mayam - consisting.

whose transcendental qualities are countless, whose handsome face is the brother of the moon, who is a raincloud against the forest fire of arrogant Ariṣṭasura, who is playful and decorated with charming ornaments, . . .

Text 10

mayaputra-tamaḥ-kṣaya-purṇa-vidhuṁ
vidhurī-kṛta-danava-raja-kulam
. . . . . kula-nandanam atra namami harim

mayaputra - of Vyomasura; tamaḥ - the darkness; kṣayadestruction; purṇa - full; vidhum - moon; vidhurī - distressed; kṛta - done; danava - of demons; raja - the kings; kulam - the multitude; kula - of the family; nandanam - the happiness; atra - here; namami - I offer my respectful obeisances; harim - to Lord Hari.

who is a full moon that destroyed the darkness of Vyomasura, who brought pain to the demon kings, . . . and who is the delight of His relatives, I offer my respectful obeisances.

Text 11

urasi parisphurad-indiraṁ
indindira-mandira-rajollasitam
harim aṅganati-maṅgalam
aṅga-lasac-candanaṁ vande

urasi - on His chest; parisphurat - manifested; indiram - the mark of Śrivatsa; indindira - of bees; mandira - the home; sraja - with a flower garland; ullasitam - splendid; harim - Lord Hari; aṅgana - of the gopis; ati - the great; maṅgalam - auspiciousness; aṅga - of the body; lasat - glistening; candanam - sandal paste; vande - I offer my respects.

To Lord Hari, who bears the mark of Śrivatsa on His chest, whose splendid garland is the palatial home of many bees, who is the great auspiciousness of the gopis, and whose transcendental form is splendid with sandal paste, I offer my respectful obeisances.

Gāthā-cchandaḥ-stava
Gāthā-cchandaḥ Prayer

paritoṣita-gopavadhu-paṭalaṁ
paṭa-laṅghita-kañcana-sara-cayam
racayantam udara-vilasa-kalaṁ
sakalañcita-padam agadha-balam
dhavalaṁ nava-kīrti-kulair amitam

paritoṣita - delighted; gopavadhu - of gopispaṭalam - the multitude; paṭa - garments; laṅghita - jumped over; kañcana - of gold; sara - the best; cayam - abundance; racayantam - making; udara - transcendental; vilasa - pastimes; kalam - art; sakala - all; añcita - worshiped; padam - feet; agadha - fathomless; balam - strength; dhavalam - splendid; nava - new; kīrti - fame; kulaiḥ - with an abundance; amitam - limitless.

To the Lord who delights the gopis, whose garments eclipse the splendor of gold, who gracefully enjoys wonderful transcendental pastimes, whose feet are worshiped by all, whose strength is immeasurable, who shines with ever-new fame, and who has no limit, (I offer my respectful obeisances).

Tribhaṅgi-cchandaḥ-stava
Tribhaṅgi-cchandaḥ Prayer

Text 1

yamalarjuna-bhañjanam aśrita-rañjanam ahi-gañjana-ghana-lasya-bharaṁ
paśupala-purandaram abhisṛta-kandaram ati-sundaram aravinda-karam
vara-gopavadhu-jana-viracita-pujanam uru-kujana-nava-veṇu-dharaṁ
smara-narma-vicakṣaṇam akhila-vilakṣaṇa-tanu-lakṣaṇam atidakṣataram

yamalarjuna - of the yamala-arjuna trees; bhañjanam - breaking;aśrita - of they who have taken shelter; rañjanam - the happiness; ahi - a snake; gañjana - defeating; ghana - great; lasya-bharam - dancing; paśupala - of the gopaspurandaram - the king; abhisṛta - meeting; kandaram - in a cave; ati - very; sundaram - handsome; aravinda - lotus; karam - hands; vara - beautiful; gopavadhu-jana - gopīs; viracita - performed; pujanam - worship; uru - sweetly; kujana - warbling; nava - new; veṇu - flute; dharam - holding; smara - amorous; narma - joking; vicakṣaṇam - expert; akhila - all; vilakṣaṇa - wonderful; tanu - of the body; lakṣaṇam - features; ati - very; dakṣataram - expert.

O Lord who broke the yamala-arjuna trees, O Lord who brings happiness to the souls who take shelter of You, O Lord whose dancing crushed a great serpent, O king of the gopas, O Lord who meets the gopis in the mountain caves, O handsome Lord, O Lord whose hands are lotus flowers, O Lord worshiped by the beautiful gopis, O Lord who makes the flute warble sweetly, O Lord expert at amorous joking, O Lord whose transcendental form has very wonderful features, O

very expert and intelligent Lord, . . .

Text 2

praṇataśani-puñjaram ambara-piñjaram ari-kuñjara-harim indu-mukhaṁ
go-maṇḍala-rakṣiṇam anukṛta-pakṣiṇam ati-dakṣiṇam amitatma-sukham
guru-gaurika-maṇḍitam anunayana-paṇḍitam avakhaṇḍita-puru-huta-makhaṁ
vraja-kamala-virocanam alika-surocana-gorocanam ati-tamra-nakham

praṇata - for the surrendered devotees; aśani - of thunderbolts; puñjaram - a host; ambara - garments; piñjaram - yellow; ari - of the enemies; kuñjara - of the elephants; harim - a lion; indu - moon; mukham - face; gaḥ - of the cows; maṇḍala - of the circle; rakṣiṇam - protector; anukṛta - imitated; pakṣiṇam - birds; ati - very; dakṣiṇam - expert; amita - limitless; atma - own; sukham - happiness; guru - excellent; gaurika - mineral colors; maṇḍitam - decorated; anunayana - at pacification; paṇḍitam - expert; avakhaṇḍita - broken; puru-huta - for Indra; makham - the sacrifice; vraja - of Vraja; kamala - of the lotus; virocanam - the sun; alika - all; surocana - handsome; gorocanam ; gorocana tilakaati - very; tamra - reddish; nakham - nails.

O Lord who is a host of thunderbolts to protect the surrendered souls, O Lord who wears yellow garments, O lion who defeats Your elephant-enemies, O moon-faced Lord, O protector of the cows, O Lord whose voice is like the singing of birds, O very expert and intelligent Lord, O Lord whose happiness has no limit, O Lord handsomely decorated with pictures drawn in mineral colors, O Lord expert at pacifying the angry, O Lord who stopped the indra-yajña, O sun shining on the lotus of Vraja, O Lord whose forehead is gracefully decorated with gorocana tilaka, O Lord whose nails are red, . . .

Text 3

unmada-rati-nayaka-śanita-sayaka-vinidhayaka-cala-cilli-latam
uddhata-saṅkocanam ambuja-locanam agha-mocanam amarali-natam
nikhiladhika-gauravam ujjvala-saurabham ati-gaurabha-paśupīṣu rataṁ
mṛdu-pada-pallavam abhramu-vallabha-ruci-durlabha-sa-vilasa-gatam

unmada - wild; rati - amorous pastimes; nayaka - the hero; śanita - sharp; sayaka - arows; vinidhayaka - shooting; cala - moving; cilli - eyebrows; latam - vines; uddhataof they who act wrongly; saṅkocanam - removing the power; ambuja - lotus; locanam - eyes; agha - from sins; mocanam - liberating; amara - of demigods; ali - by the hosts; natam - offered obeisances; nikhila - than everyone;

adhika - more; gauravam - worshipable; ujjvala - splendid; saurabham - fragrant kuṅkuma; ati - very; gaurabha - fair; paśupīṣu - to the gopis; ratam - full of,love; mṛdu - soft; pada - feet; pallavam - flowersabhramu-vallabha - for Airavata; ruci - splendor; durlabha - difficult to attain; sa - with; vilasa - playful gracefulness; gatam - gait.

O Lord who shoots passionate Kāmadeva's sharp arrows from the moving bows of Your vine-eyebrows, O Lord who weakens the sinful, O lotus-eyed Lord, O liberator from sin, O Lord worshiped by the demigods, O supreme object of worship, O Lord decorated with fragrant and splendid kuṅkuma, O Lord who loves the fair-complexioned gopis, O Lord whose flower-blossom feet are very soft and delicate, O Lord whose playful gracefulness even Airavata cannot attain, . . .

Text 4

bhuja-murdhani viśaṅkaṭam adhigata-śaṅkaṭa-nata-kaṅkaṭam aṭavīṣucalaṁ
nava-nīpa-karambita-vana-rolambitam avalambita-kalakaṇṭha-kalam
durjana-tṛṇa-pavakam anucara-śavaka-nikaravakam aruṇoṣṭha-dalaṁ
nija-vikrama-carcita- bhuja-guru-garvita-gandharvita-danujardi-balam

bhuja-murdhani - at the shoulders; viśaṅkaṭam - broadness; adhigata - known; śaṅkaṭa - frightened; nata - of the surrendered devotees; kaṅkaṭam - shield; aṭavīṣu - in the forests; calam - moving; nava - new; nīpa - with kadamba trees; karambita - filled; vana - forests; rolambitam - a bumblebee; avalambita - attained; kalakaṇṭha - of the cuckoos; kalam - sweet music; durjana - of the demons; tṛṇa - for the grass; pavakam - a fire; anucara - companions; śavaka - ; boys; nikara - of the hosts; avakam - protector; aruṇa - red; oṣṭha - lips; dalam - petal; nija - own; vikrama - prowess; carcita - anointed; bhuja - arms; guru - very; garvita - proud; gandharvita - śarabha monsters; danuja - demons; ardi - paining; balam - strength.

O Lord whose broad shoulders are a shield to protect the frightened surrendered souls, O Lord who wanders in the forest, O bumblebee flying in the kadamba filled forests, O Lord whose voice is like the sweet singing of cuckoos, O forest-fire who burns the grass of the wicked, O protector of Your young companions, O Lord whose lips are red flower petals, O Lord who, anointing Your arms with Your own great power, crushed the proud and monstrous demons, . . .

Text 5

śruti-ratna-vibhuṣaṇa-ruci-jita-puṣaṇam ali-duṣaṇa-nayananta-gatiṁ
yamuna-taṭa-talpita-puṣpam analpita-mada-jalpita-dayitapta-ratim
vandemahi vandita-nandanam amandita-kulam andhita-khala-kaṁsa-matiṁ

tvam iha damodara haladhara-sodara hara no daram anubaddha-ratim

śruti - for the ears; ratna - jewel; vibhuṣaṇa - ornaments; ruci - splemndor; jita - defeated; puṣaṇam - the sun; ali - of bumblebees; duṣaṇa - rebuking; nayananta - of the corners of the eyes; gatim - movements; yamuna - of the Yamuna; taṭa - on the shore; talpita - made into a bed; puṣpam - flowers; analpitamany; mada - proud; jalpita - words; dayita - of His beloved; apta - attained; ratim - happiness; vandemahi - I bow down to offer my respects; vandita - bowed down; nandanam - before Nanda Maharaja; amandita - elevated; kulam - family; andhita - blinded; khala - demon; kaṁsa - Kaṁsa; matim - intelligence; tvam - You; iha - here; damodara - O Damodara; haladhara - of Balarama; sodara - O brother; hara - please remove; naḥ - of us; daram - the fear; anubaddha - for the devotees; ratim - love.

O Lord whose jewelled earrings have conquered the splendor of the sun, O Lord whose sidelong glances rebuke the restless black bees, O Lord who makes a bed of flowers on the Yamunā's shore, O Lord delighted by the many proud words of Your beloved, O Lord who bows down before Mahārāja Nanda, O Lord born in an exalted family, O Lord who blinded the thoughts of the demon Kaṁsa, we offer our respectful obeisances to You. O Dāmodara, O brother of Balarāma, O affectionate Lord, please rescue us from the fear of repeated birth and death.

Untitled Prayer

Text 1

viracaya mayi daṇḍaṁ dīna-bandho dayaṁ va
gatir iha na bhavattaḥ kacid anya mamasti
nipatatu śata-koṭir nirmalaṁ va navambhas
tad api kila payodaḥ stuyate catakena

viracaya - please do; mayi - to me; daṇḍam - punishment; dīna-bandho - O friend of the poor; dayam - mercy; va - or; gatiḥ - goal; iha - here; na - not; bhavattaḥ - than You; kacit - anything; anya - else; mama - of me; asti - is; nipatatu - may fall; śata-koṭiḥ - thunderbolt; nirmalam - splendid; va - or; navambhas - fresh water; tad api - nevertheless; kila - indeed; payodaḥ - the cloud; stuyate - is prayed to; catakena - by a cataka bird.

O Lord of the poor, do what You like with me, give me either mercy or punishment, but in this world I have none to look to except Your Lordship. The cātaka bird always prays for the cloud, regardless of whether it showers rains or

throws a thunderbolt.*

Text 2

pracīnanaṁ bhajanam atulaṁ duṣkaraṁ śṛṇvato me
nairyasena jvalati hṛdayaṁ bhakti-leśalasasya
viśva-drīcīm aghahara tavakarṇya karuṇya-vīcīm
aśa-bindukṣitam idam upety antare hanta śaityam

pracīnanaṁ of the great devotees in ancient times; bhajanam - devotional service; atulam - incomparable; duṣkaram - difficult to perform; śṛṇvataḥ - hearing; me - of me; nairyasena - with despair; jvalati - burns; hṛdayam - the heart; bhakti - of devotion; leśa - a small portion; alasasya - weak and indolent; viśva-drīcīm - from Brahma down to the most insignificant creature; aghahara - O killer of Aghasura; tava - of You; akarṇya - hearing; karuṇya - of mercy; vīcīm - waves; aśa - of hope; bindu - by a drop; ukṣitam - sprinkled; idam - this; upeti - attains; antare - within; hanta - indeed; śaityam - coolness.

I am very weak and lazy to do even the smallest devotional service and so when I hear of the peerless and difficult-to-
perform services performed by the great devotees in ancient times, my heart burns with despair. O Lord, O killer of Aghāsura, when I hear that Your waves of mercy splash everyone from the demigod Brahmā down to the most insignificant creature, then my heart becomes sprinkled with a cooling drop of hope.

Śri Mukunda-muktāvali
A Necklace of Pearls for Lord Mukunda

Text 1

nava-jaladhara-varṇaṁ campakodbhasi-karṇaṁ
vikasita-nalinasyaṁ visphuran-manda-hasyam
kanaka-ruci-dukulaṁ caru-barhavaculaṁ
kam api nikhila-saraṁ naumi gopi-kumaram

nava - new; jaladhara - cloud; varṇam - color; campaka - campaka flower;

udbhasi - shining; karṇam - ear; vikasita - blossoming; nalina - lotus; asyam - face; visphuran - manifesting; manda - gentle; hasyam - smile; kanaka - gold; ruci - splendor; dukulam - garments; caru - beautiful; barha - peacock feather; avaculam - crown; kam api - someone; nikhila - of all; saram - the best; naumi - I praise; gopi - of the gopi; kumaram - the son.

Let me praise Yaśodā-gopi's little son, whose complexion is the color of a new monsoon cloud, who wears splendid campaka earrings, whose face is a blossoming lotus, who smiles gently, who wears silk garments splendid as gold, who wears a peacock feather crown, and who is the best of all persons.

Text 2

mukha-jita-śarad-induḥ keli-lavaṇya-sindhuḥ
kara-vinihita-kandur ballavī-praṇa-bandhuḥ
vapur upasṛta-reṇuḥ kakṣa-nikṣipta-veṇur
vacana-vaśaga-dhenuḥ patu maṁ nanda-sunuḥ

mukha - by the face; jita - defeated; śarat - autumn; induḥ - moon; keli - pastimes; lavaṇya - handsomeness; sindhuḥ - ocean; kara - in His hand; vinihita - placed; kanduḥ - a toy ball; ballavī - of the gopis; praṇa - the life; bandhuḥ - friend; vapuḥ - body; upasṛta - placed; reṇuḥ - dust; kakṣa - under His arms; nikṣipta - placed; veṇuḥ - flute; vacana - words; vaśaga - under the control; dhenuḥ - the cows; patu - may protect; mam - me; nanda - of Nanda; sunuḥ - the son.

May Nanda's son, whose face defeats the autumn moon, who is an ocean of playfulness and handsomeness, who holds a toy ball in His hand, who is the life-friend of the gopis, whose transcendental form is now covered with dust, whose flute is tucked under His arm, and whose words are obeyed by the cows, protect me.

Text 3

dhvasta-duṣṭa-śaṅkhacuḍa ballavī-kulopaguḍha
bhakta-manasadhiruḍha nīla-kaṇṭha-piccha-cuḍa
kaṇṭha-lambi-mañju-guñja keli-labdha-ramya-kuñja
karṇa-varti-phulla-kunda paḥi deva maṁ mukunda

dhvasta - killed; duṣṭa - demon; śaṅkhacuḍa - Śaṅkhacuḍa; ballavī-kula - by the gopisupaguḍha - embraced; bhakta - of the devotees; manasa - in the hearts; adhiruḍha - risen; nīla-

kaṇṭha - peacock; piccha - feather; cuḍa - crown; kaṇṭha - on the neck; lambi - hanging; mañju - charming;guñja - guñja; keli - pastimes; labdha - attained; ramya - charming; kuñja - forest groves; karṇa-varti - earrings; phulla - blossoming; kunda - jasmine; paḥi - please protect; deva - O Lord; mam - me; mukunda - O Mukunda.

O Lord who killed the demon Śaṅkhacūḍa, O Lord embraced by the gopis, O Lord who rises in the hearts of the devotees, O Lord who wears a peacock feather crown, O Lord who wears a charming guñjā necklace, O Lord who enjoys transcendental pastimes in the beautiful forest, O Lord who wears jasmine flower earrings, O Lord Mukunda, please protect me.

Text 4

yajña-bhaṅga-ruṣṭa-śakra-nunna-ghora-megha-cakra
vṛṣṭi-pura-khinna-gopa-vīkṣaṇopajata-kopa
kṣipta-savya-hasta-padma-dharitocca-śaila-sadma
gupta-goṣṭha rakṣa rakṣa maṁ tathadya paṅkajakṣa

yajña - sacrifice; bhaṅga - broken; ruṣṭa - angered; śakra - Indra; nunna - sent; ghora - terrible; megha - of clouds; cakra - hosts; vṛṣṭi - of rains; pura - by a flood; khinna - distressed; gopa - of the gopas; vīkṣaṇa - seen; upajata - manifested; kopa anger; kṣipa - placed; savya - left; hasta - hand; padma - lotus; dharita - held; ucca - tall; śaila - mountain; sadma - abode; gupta - protected; goṣṭha - Vraja; rakṣa - please protect; rakṣa - please protect; mam - me; tatha - in that way; adya - now; paṅkajakṣa - O lotus-eyed Lord.

O Lord who became angry to see the gopas troubled by the great floods and rains from the terrible clouds sent by Indra angry at the stopping of his yajña, O Lord who lifted the great hill with Your left lotus hand, O Lord who protected Vraja, O lotus-eyed Lord, please, please protect me in the same way.

Text 5

mukta-haraṁ dadhad-uḍu-cakrakaraṁ
saraṁ gopi-manasi manojaropī
kopī kaṁse khala-nikurambottaṁse
vaṁśe raṅgī diśatu ratiṁ naḥ sarṅgī

mukta - of pearls; haram - a necklace; dadhat - wearing; uḍu - of stars; cakra - a circle; akaram - the form; saram - best; gopi - of the gopis; manasi - in the heart;

manoja - the god of love; aropī - rising; kopī - angry; kaṁse - at Kaṁsa; khala - of demons; nikuramba - of hosts; uttaṁse - the best; vaṁśe - in the flute; raṅgī - delighting; diśatu - may show; ratim - love; naḥ - to us; sarṅgī - who holds the Śarṅga bow.

May the Lord who, wearing a beautiful necklace of starlike pearls, appears like a god of love in the gopis' hearts, who is angry at Kaṁsa, the crest jewel of all demons, who delights in playing the flute, and who carries the Śārṅga bow, give transcendental happiness to us.

Text 6

līloddama jaladhara-mala-śyama
kṣamaḥ kamad abhiracayantī ramaḥ
sa mam avyad akhila-munīnaṁ stavya
gavya-purtiḥ prabhur agha-śatror murtiḥ

līla - transcendental pastimes; uddama - wonderful; jaladhara - of clouds; mala - a garland; śyama - dark; kṣamaḥ - slender; kamat - out of desire; - abhiracayantī - doing; ramaḥ - gopīs; sa - that; mam - me; avyat - may protect; akhila - all; munīnam - of the sages; stavya - glorified; gavya - by the cows; purtiḥ - satisfaction; prabhuḥ - the Lord; agha - of Aghasura; śatroḥ - the enemy; murtiḥ - the form.

May Lord Kṛṣna's transcendental form, which is filled with wonderful pastimes, which is dark as a garland of monsoon clouds, which loves the beautiful and slender gopis, which is glorified by all the sages, which is pleased by the cows, protect me.

Text 7

parva-vartula-śarvarī-pati-garva-rīti-haranaṁ
nanda-nandana-mandirakṛta-vandanaṁ dhṛta-candanam
sundarī-rati-mandirī-kṛta-kandaraṁ dhṛta-mandaraṁ
kuṇḍala-dyuti-maṇḍala-pluta-kandharaṁ bhaja sundaram

parva - full moon; vartula - round; śarvarī - night; pati - lord; garva - pride; rīti - manner; harananam - removing; nanda - of Nanda; nandana - of happiness; mandira - the palace; akṛta - form; vandanam - obeisances; dhṛta - wearing; candanam - sandal paste; sundarī - for the beautiful gopis; rati - love; mandirī - into a palace; kṛta - made; kandaram - the cave; dhṛta - who held; mandaram - a

great mountain; kuṇḍala - of the earrings; dyuti - splendor; maṇḍala - circle; pluta - flooded; kandharam - shoulders; bhaja - please worship; sundaram - handsome.

Please worship the handsome Lord, whose face removes the pride of the full moon, who is glorified as the pleasure-palace of King Nanda, who is anointed with sandal paste, who has made a mountain cave His palace to enjoy amorous pastimes with the beautiful gopis, who lifted a great mountain, and whose neck is flooded by the splendor of His earrings,

Text 8

gokulaṅgana-maṅgalam kṛta-putana-bhava-mocanaṁ
kunda-sundara-dantam ambuja-vṛnda-vandita-locanam
saurabhakara-phulla-puṣkara-visphurat-kara-pallavaṁ
daivata-vraja-durlabhaṁ bhaja ballavī-kula-vallabham

gokula - of Gokula; aṅgana - of the courtyards; maṅgalam - the auspiciousness; kṛta - done; putana - of Putana; bhava - from the cycle of repeated birth and death; mocanam - release; kunda - jasmine; sundara - handsome; dantam - teeth; ambuja - of lotus flowers; vṛnda - by the multitudes; vandita - bowed down; locanam - to the eyes; saurabha - fragrant; akara - form; phulla - blossoming; puṣkara - lotus; visphurat - manifesting; kara - hand; pallavam - blossom; daivata - of demigods; vraja - by the hosts; durlabham - unapproachable; bhaja - please worship; ballavī - of the gopis; kula - of the community; vallabham - the beloved.

Please worship the Lord, who is the auspiciousness of Gokula's courtyards, who liberated Pūtanā, who has handsome jasmine-flower teeth, whose eyes are glorified by the lotus flowers, who holds a very fragrant, blossoming lotus in His flower-blossom hand, whom even the demigods cannot approach, and who is the beloved of the gopis.

Text 9

tuṇḍa-kanti-daṇḍitoru-paṇduraṁśu-maṇḍalaṁ
gaṇḍa-pali-taṇḍavali-śali-ratna-kuṇḍalam
phulla-puṇḍarīka-khaṇḍa-klpta-malya-maṇḍanam
caṇḍa-bahu-daṇḍam atra naumi kaṁsa-khaṇḍanam

tuṇḍa - of the face; kanti - splendor; daṇḍita - rebuked; uru - great; paṇduraṁśu - of the splendid moon; maṇḍalam - the circle; gaṇḍa - cheeks; pali - corners; taṇḍava - dancing; ali - sharks; śali - splendid; ratna - jewel; kuṇḍalam - earrings;

phulla - blossoming; puṇḍarīka - lotus; khaṇḍa - petals; klpta - fashioned; malya - garland; maṇḍanam - ornament; caṇḍa - powerful; bahu-
daṇḍam - arms; atra - here; naumi - I praise; kaṁsa - of Kaṁsa; khaṇḍanam - the breaking.

Let me glorify the Lord, the splendor of whose face eclipses the moon, the corners of whose cheeks are the place where jewelled shark-shaped earrings dance, who wears a garland of lotus petals, whose arms are supremely powerful, and who killed the demon Kaṁsa.

Text 10

uttaraṅgad-aṅga-raga-saṅgamati-piṅgalas
tuṅga-śṛṅga-saṅgi-paṇir aṅganati-maṅgalaḥ
dig-vilasi-malli-hasi-kīrti-valli-pallavas
tvaṁ sa patu phulla-caru-cillir adya ballavaḥ

uttaraṅgat - waves; aṅga-raga - cosmetics; saṅgama - touch; ati-piṅgalas - very fair; tuṅga-śṛṅga - a great mountain; saṅgi - touching; paṇiḥ - hand; aṅgana - of the gopis; ati - the great; maṅgalaḥ - auspiciousness; dig - in all directions; vilasi - splendid; malli - jasmine; hasi - smiling; kīrti - of fame; valli - vine; pallavas - flower; tvam - You; sa - He; patu - may protect; phulla - blossoming; caru - handsome; cilliḥ - eyebrows; adya - now; ballavaḥ - cowherd.

May the cowherd boy who, splashed by waves of aṅgarāga, has now become golden, whose hand held a great mountain, who is the auspiciousness of the gopis, the blossoming creeper of whose fame shines with smiling jasmine flowers in all directions, and whose blossoming eyebrows are very graceful, now protect you.

Text 11

indra-nivaraṁ vraja-pati-varaṁ
nirdhuta-varaṁ hṛta-ghana-varam
rakṣita-gotraṁ prīṇita-gotraṁ
tvaṁ dhṛta-gotraṁ naumi sa-gotram

indra - Indra; nivaram - checking; vraja - of Vraja; pati - of the king; varam - the son; nirdhuta - shaken; varaṁ rains; hṛta - taken away; ghana - of clouds; varam - the host; rakṣita - protected; gotram - the family; prīṇita - pleased; gotram - the cows; tvam - you; dhṛta - held; gotram - the hill; naumi - I glorify; sa - with; gotram - His own people.

O Lord who checked Indra, O prince of Vraja, O Lord who stopped the rain, O Lord who removed the floods, O Lord who protected Vraja, O Lord who pleased the cows, O Lord who lifted the hill, O Lord who stays with Your friends and relatives, I glorify You.

Text 12

kaṁsa-mahīpati-hṛd-gata-śulaṁ
santata-sevita-yamuna-kulam
vande sundara-candraka-culaṁ
tvam aham akhila-caracara-mulam

kaṁsa - of Kaṁsa; mahīpati - of the king; hṛt - to the heart; gata - gone; śulam - lance; santata - always; sevita - served; yamuna - Yamuna; kulam - shore; vande - I bow down; sundara - handsome; candraka - peacock feather; culam - crown; tvam - to You; aham - I; akhila - all; cara-acara - of moving and stationary beings; mulam - the root.

O lance at the heart of King Kaṁsa, O Lord who always stays by the banks of the Yamuna, O Lord who wears a handsome peacock-
feather crown, O root of all moving and nonmoving beings, I offer my respectful obeisances unto You.

Text 13

malayaja-ruciras tanu-jita-mudiraḥ
palita-vibudhas toṣita-vasudhaḥ
mam ati-rasikaḥ kelibhir adhikaḥ
sita-subhaga-radaḥ kṛpayati varadaḥ

malayaja - with sandal paste; ruciras - charming; tanu - form; jita - defeated; mudiraḥ - monsoon clouds; palita - protected; vibudhas - the demigods; toṣita - pleased; vasudhaḥ - the earth; mam - me; ati-rasikaḥ - the great enjoyer of transcendental mellows; kelibhiḥ - with transcendental pastimes; adhikaḥ - great; sita - white; subhaga - handsome; radaḥ - teeth; kṛpayati - may be merciful; varadaḥ - the giver of benedictions.

May the Lord, who is splendidly anointed with sandal paste, whose transcendental form defeats the monsoon clouds, who protects the demigods, who pleases the earth, who enjoys the nectar of transcendental mellows, who enjoys transcendental pastimes, whose white teeth are very handsome, and who is the

kind giver of benedictions, be kind to me.

Text 14

urarī-kṛta-muralī-ruta-bhaṅgaṁ
nava-jaladhara-kiraṇollasad-aṅgam
yuvati-hṛdaya-dhṛta-madana-taraṅgaṁ
praṇamata yamuna-taṭa-kṛta-raṅgam

urarī-kṛtataken; muralī - flute; ruta - of music; bhaṅgam - waves; nava - new; jaladhara - cloud; kiraṇa - with splendor; ullasat - shining; aṅgam - limbs; yuvati - girls; hṛdaya - hearts; dhṛta - held; madana - of amorous desires; taraṅgam - waves; praṇamata - please bow down to offer respectful obeisances; yamuna - of the Yamuna; taṭa - on the shore; kṛta - done; raṅgam - dancing.

Please offer your respectful obeisances to the Lord, whose flute is filled with waves of music, whose transcendental form is splendid as a new monsoon cloud, who creates great waves of amorous desire in the hearts of the young gopis, and who dances on the Yamunā's shore.

Text 15

navambhoda-nīlaṁ jagat-toṣita-śīlaṁ
mukhasaṅgi-vaṁśaṁ śikhaṇḍavataṁsam
karalambi-vetraṁ varambhoja-netraṁ
dhṛta-sphīta-guñjaṁ bhaje labdha-kuñjam

nava - new; ambhoda - cloud; nīlam - dark; jagat - the world; toṣita - pleased; śīlam - character; mukha - mouth; asaṅgi - touching; vaṁśam - the flute; śikhaṇḍa - peacock feather; avataṁsam - crown; kara - on the hand; alambi - resting; vetram - stick; vara - excellent; ambhoja - lotus; netram - eyes; dhṛta - held; sphīta - great; guñjam - guñja necklace; bhaje - I worship; labdha - attained; kuñjam - the forest grove.

I worship the Lord, who is dark as a new monsoon cloud, whose ideal character pleases the entire world, who places the flute to His mouth, who wears a peacockfeather crown, who holds a stick in His hand, whose eyes are handsome lotus flowers, who wears a great guñjā necklace, and who stays in the forest.

Text 16

hṛta-kṣoṇi-bharaṁ kṛta-kleśa-haraṁ
jagad-gīta-saraṁ maha-ratna-haram
mṛdu-śyama-keśaṁ lasad-vanya-veśaṁ
kṛpabhirnadeśaṁ bhaje ballaveśam

hṛta - removed; kṣoṇi - of the earth; bharam - burden; kṛta - done; kleśa - sufferings; haram - removal; jagat - of the world; gīta - song; saram - power; maha - great; ratna - of jewels; haram - necklace; mṛdu - soft; śyama - black; keśam - hair; lasat - splendid; vanya - of forest flowers; veśam - decorations; kṛpabhirnadeśam - am ocean of mercy; bhaje - I worship; ballaveśam - the king of the gopas.

I worship the king of the gopas, who removed the burden of the earth, who removed a host of sufferings, whose heroic prowess is sung throughout the world, who wears a great necklace of jewels, whose hair is soft and black, who is splendidly decorated with forest flowers, and who is an ocean of mercy.

Text 17

ullasad-ballavī-vasasaṁ taskaras
tejasa nirjita-prasphurad-bhaskaraḥ
pīna-doḥ-stambhayor ullasac-candanaḥ
patu vaḥ sarvato devakī-nandanaḥ

ullasat - splendid; ballavī - of the gopis; vasasam - of the garments; taskaras - thief; tejasa - with power; nirjita - defeated; prasphurat - manifesting; bhaskaraḥ - sun; pīna - broad; doḥ - arms; stambhayoḥ - of the pillars; ullasat - splendid; candanaḥ - sandal paste; patu - mayprotect; vaḥ - us; sarvataḥ - in all respects; devakī - of Devakī; nandanaḥ - the son.

May Devaki's son, who is the thief of the splendid gopis' garments, whose bodily luster defeats the sun, and whose powerful broad arms are gloriously decorated with sandal paste, always protect you all.

Text 18

samsṛtes tarakaṁ taṁ gavaṁ carakaṁ
veṇuna maṇḍitaṁ krīḍane paṇḍitam
dhatubhir veṣiṇaṁdanava-dveṣiṇaṁ
cintaya svaminaṁ ballavī-kaminam

samsṛtes - from the cycle of repeated birth and death; tarakam - the deliverer; tam - to Him; gavam - of the cows; carakam - the herdsman; veṇuna - with the flute; maṇḍitam - decorated; krīḍane - in playing; paṇḍitam - learned; dhatubhiḥ - with mineral colors; veṣiṇam - decorated; danava - of the demons; dveṣiṇam - the enemy; cintaya - please meditate; svaminam - on the Lord; ballavī - of the gopis; kaminam - the lover.

Please meditate on the Lord, who is the savior from the cycle of repeated birth and death, who is the herder of the surabhi cows, who holds a flute, who is expert at playing, who is decorated with pictures drawn in mineral colors, who is the enemy of the demons, and who is the lover of the gopis.

Text 19

upatta-kavalaṁ paraga-śabalaṁ
mad-eka-śaraṇaṁ saroja-caraṇam
ariṣṭa-dalanaṁ vikṛṣṭa-lalanaṁ
namami sa-mahaṁ sadaiava tam aham

upatta - held; kavalam - a morsel of food; paraga - with flower-pollen; śabalam - colored; mat - my; eka - only; śaraṇam - shelter; saroja - lotus flower; caraṇam - feet; ariṣṭa - of Ariṣṭasura; dalanam - the killer; vikṛṣṭa - attracted; lalanam - the gopis; namami - I offer my respectful obeisances; sa - with; maham - a festival of transcendental bliss; sada - always; eva - indeed; tam - to Him; aham - I.

I eternally offer my respectful obeisances to the Lord, who holds a morsel of food, who is colored with flower pollen, who is my only shelter, whose feet are lotus flowers, who crushed Ariṣṭāsura, who attracts the gopis, and who is a festival of transcendental bliss.

Text 20

vihara-sadanaṁ manojña-radanaṁ
praṇīta-madanaṁ śaśaṅka-vadanam
urastha-kamalaṁ yaśobhir amalaṁ
karatta-kamalaṁ bhajasva tam alam

vihara - of pastimes; sadanam - the abode; manojña - handsome; radanam - teeth; praṇīta-
madanam - amorous; śaśaṅka - moon; vadanam - face; urasthachest; kamalam - lotus; yaśobhir with fame; amalam - splendid; kara - in the hand; atta - placed;

kamalam - lotus; bhajasva - please worship; tam - Him; alam - greatly.

Please worship the Lord, who is a palace of transcendental pastimes, whose teeth are charming, who is amorous, whose face is the moon, whose chest is a lotus, who is splendid with fame, and who holds a lotus in His hand.

Text 21

duṣṭa-dhvaṁsaḥ karṇikaravataṁsaḥ
khelad-vaṁsī-pañcama-dhvana-śaṁsī
gopī-cetaḥ-keli-bhaṅgī-niketaḥ
patu svairī hanta vaḥ kaṁsa-vairī

duṣṭa - of the demons; dhvaṁsaḥ - the destruction; karṇikara - of karṇikara flowers; avataṁsaḥ - a garland; khelat - playing; vaṁsī - the flute; pañcama - the fifth; dhvana - note; śaṁsī - sounding; gopi - of the gopis; cetaḥ - the hearts; keli - pastimes; bhaṅgī - waves; niketaḥ - abode; patu - may protect; svairī - independent; hanta - indeed; vaḥ - us; kaṁsa - of Kaṁsa; vairī - the enemy.

May the Lord, who is the death of the demons, who wears a garland of karṇikāra flowers, who playfully sounds the fifth note on His flute, the waves of whose pastimes flood the gopis' hearts, who is supremely independent, and who is Kaṁsa's enemy, protect you all.

Text 22

vṛndaṭavyaṁ kelim ananda-navyaṁ
kurvan narī-citta-kandarpa-dharī
narmodgarī maṁ dukulapaharī
nīparuḍhaḥ patu barhavacuḍaḥ

vṛndaṭavyam - in Vṛndāvana; kelim - pastimes; ananda - bliss; navyam - glorious; kurvan - doing; narī - of the gopis; citta - the hearts; kandarpa - amorous desires; dharī - manifesting; narma - jokes; udgarī - speaking; mam - me; dukula - garments; apaharī - stealing; nīpa - a kadamba tree; aruḍhaḥ - climbed; patu - may protect; barha - peacock feather; avacuḍaḥ - crown.

May the Lord, who enjoys glorious and blissful pastimes in Vṛndāvana forest, who is the Kamadeva in the gopis' hearts, who speaks playful joking words, who stole the gopis' garments and then climbed a kadamba tree, and who wears a

peacock feather crown, protect me.

Text 23

rucira-nakhe racaya sakhe
    valita-ratiṁ bhajana-tatim
tvam aviratis tvarita-gatir
    nata-śaraṇe hari-caraṇe

    rucira - splendid; nakhe - nails; racaya - please do; sakhe - O friend; valita-ratim - love; bhajana-tatim - devotion; tvam - you; aviratis - always; tvarita - quickly; gatiḥ - going; nata - of the surrendered souls; śaraṇe - the shelter; hari - of Lord Hari; caraṇe - the feet.

    O friend busily hurrying about, please develop love and devotion for Lord Hari's splendid toenails, the shelter of the surrendered devotees.

Text 24

rucira-paṭaḥ pulina-taṭaḥ
    paśupa-patir guṇa-vasatiḥ
sa mama śucir jalada-rucir
    manasi parisphuratu hariḥ

    rucira - beautiful; paṭaḥ - garments; pulina-taṭaḥ - the sandy shore; paśupa - of the gopas; patiḥ - the master; guṇa - of all virtues; vasatiḥ - the abode; sa - He; mama - of me; śuciḥ - splendid; jalada - of a monsoon cloud; ruciḥ - luster; manasi - i8n the heart; parisphuratu - may be manifest; hariḥ - Lord Hari.

    May Lord Hari, who wears handsome garments, who stays on the Yamunā's shore, who is the leader of the gopas, who is the abode of transcendental virtues, who is supremely pure, and who is splendid as a monsoon cloud, appear in my heart.

Text 25

keli-vihita-yamalarjuna-bhañjana
su-lalita-carita-nikhila-jana-rañjana
locana-nartana-jita-cala-khañjana
maṁ paripalaya kaliya-gañjana

keli - in the pastimes; vihita - placed; yamala-
arjuna - the yamala-arjuna trees; bhañjana - breaking; su - very; lalita - charming; carita - pastimes; nikhila - all; jana - people; rañjana - delighting; locana - eyes; nartana - dancing; jita - defeated; cala - moving; khañjana - khañjana birds; mam - me; paripalaya - please protect; kaliya - of Kaliya; gañjana - Oconqueror.

O Lord who playfully broke the yamala-arjuna trees, O Lord whose charming pastimes please everyone, O Lord whose dancing eyebrows defeat the restless khañjana birds, O conqueror of Kāliya, please protect me.

Text 26

bhuvana-visṛtvara-mahimaḍambara
viracita-nikhila-khalotkara-sambara
vitara yaśoda-tanaya varaṁ varaṁ
abhilaṣitaṁ me dhṛta-pītambara

bhuvana - in the worlds; visṛtvara - manifested; mahima - glories; aḍambara - proclaimed; viracita - done; nikhila - all; khala - of demons; utkara - hosts; sambara - destruction; vitara - please grant; yaśoda - of Yaśoda; tanaya - O son; varam - again; varam - and again; abhilaṣitam - desired; me - by me; dhṛta-pīta-ambara - O Lord dressed in yellow garments.

O Lord whose glories are proclaimed in all the worlds, O Lord who kills all the demons, O son of Yaśodā, O Lord dressed in yellow garments, please grant my greatest desire.

Text 27

cikura-karambita-caru-śikhaṇḍaṁ
bhala-vinirjita-vara-śaśi-khaṇḍam
rada-ruci-nirdhuta-mudrita-kundaṁ
kuruta budha hṛdi sapadi mukundam

cikura - in the hair; karambita - placed; caru - handsome; śikhaṇḍam - peacock feather; bhala - by the forehead; vinirjita - defeated; vara - beautiful; śaśi-khaṇḍam

- crescent moon; rada - of the teeth; ruci - by the splendor; nirdhuta - defeated; mudrita - buds; kundam - jasmine; kuruta - please do; budha - O intelligent ones; hṛdi - in the heart; sapadi - immediately; mukundam - Lord Mukunda.

O intelligent men, please at once place Lord Mukunda, who wears a graceful peacock feather in His hair, whose forehead defeats the crescent moon, and the glory of whose teeth eclipses the jasmine buds, in your heart.

Text 28

yaḥ parirakṣita-surabhī-lakṣitas
tad api ca sura-bhī-mardana-dakṣaḥ
muralī-vadana-khuralī-śalī
sa diśatu kuśalaṁ tava vana-malī

yaḥ - who; parirakṣita - protected; surabhī - surabhi cows; lakṣitas - characterized; tad api - still; ca - and; sura - of the demigods; bhī - the fear; mardana - destroying; dakṣaḥ - expert; muralī - the flute; vadana - playing; khuralī-śalī - practicing; sa - He; diśatu - may show; kuśalam - auspiciousness; tava - of you; vana-malī - decorated with a garland of forest flowers.

May the Lord, who protects the surabhi cows, who expertly crushes the frightened enemies of the demigods, who again and again plays the flute, and who wears a garland of forest flowers, grant auspiciousness to you.

Text 29

ramitanikhila-ḍimbhe veṇu-pītoṣṭha-bimbe
hata-khala-nikurambe ballavī-datta-cumbe
bhavatu mahita-nande tatra vaḥ keli-kande
jagad-avirala-tunde bhaktir urvī mukunde

ramita - delighted; nikhila - all; ḍimbhe - the children; veṇu - the flute; pīta - drunk; oṣṭha - lips; bimbe - bimba fruits; hata - killed; khala - of demons; nikurambe - the multitudes; ballavī - by the gopis; datta - given; cumbe - kiss; bhavatu - may be; mahita - worshiped; nande - nanda; tatra - there; vaḥ - of you; keli - of playfulness; kande - the root; jagat - universes; avirala - thick; tunde - abdomen; bhaktiḥ - devotion; urvī - great; mukunde - for Lord Mukunda.

May you develop great devotion for Lord Mukunda, who pleases all the boys,

whose bimba fruit lips drink the flute, who kills the demons, who is kissed by the gopis, who worships King Nanda, who is the root of all playfulness, and whose belly contains all the universes.

Text 30

paśupa-yuvati-goṣṭhī-cumbita-śrīmad-oṣṭhī
    smara-taralita-dṛṣṭir nirmitananda-vṛṣtiḥ
nava-jaladhara-dhama patu vaḥ kṛṣna-nama
    bhvana-madura-veṣa malinī murtir eṣa

    paśupa-yuvati - of young gopis; goṣṭhī - by the community; cumbita - kissed; śrīmat - handsome; oṣṭhī - lips; smara - with amorous desire; taralita - restless; dṛṣṭiḥ - eyes; nirmita - placed; ananda - bliss; vṛṣtiḥ - shower; nava - new; jaladhara - cloud; dhama - splendor; patu - may protect; vaḥ - you all; kṛṣna - of Lord Kṛṣna; nama - the name; bhuvana - in the world; madura-veṣa - the most sweet; malinī - garlanded; murtiḥ - form; eṣa - this.

    May the transcendental form named Kṛṣna, the glorious lips of which are kissed by the young gopis, the eyes of which are restless with amorous passion, which is a monsoon of transcendental bliss, which is splendid as a new monsoon cloud, which is the most sweet thing in all the worlds, and which is gracefully garlanded, protect you all.

Untitled Prayer

aṅga-śyamalima-chaṭabhir abhito mandī-kṛtendīvaraṁ
    jaḍyaṁ jaguḍa-rociṣaṁ vidadhataṁ paṭṭambarasya śriya
vṛndaraṇya-vilasinaṁ hṛdi lasad-damabhir amodaraṁ
    radha-skandha-niveśitojjvala-bhujaṁ dhyayema damodaram

    aṅga - limbs; śyamalima - dark; chaṭabhiḥ - splendor; abhitaḥ - everywhere; mandī-
kṛta - eclipsed; indīvaram - blue lotuses; jaḍyam - coldness; jaguḍa - of kuṅkuma; rociṣam - splendor; vidadhatam - doing; paṭṭambarasya - garments; śriya - splendor; vṛndaraṇya - Vṛnd.avana forest; vilasinam - enjoying pastimes; hṛdi - in the heart; lasat - splendid; damabhiḥ - with garlands; amodaram - fragrant; radha - of Rādhā; skandha - the shoulders; niveśita - placed; ujjvala - splendid; bhujam - splendid; dhyayema - we meditate; damodaram - on Lord Damodara.

On Lord Dāmodara, whose dark bodily luster embarrasses the blue lotus flowers, the splendor of whose silken garments stuns the glory of yellow kuṅkuma, who enjoys transcendental pastimes in Vṛndāvana forest, whose chest is fragrant with a brilliant flower garland, and whose magnificent arm rests on Rādhā's shoulder, let us meditate.

Volume Two

Ananda-candrikakhyaṁ Rādhā-daśa-nama-stotra
Prayer Containing Ten Names of Rādhā, and Bearing the Title The Moonlight of Bliss

Text 1

radha damodara-preṣṭha
    radhika varṣabhanavī
samasta-ballavī-vṛnda-
    dhamillottaṁsa-mallika

radha - Rādhā; damodara - of Damodara; preṣṭha - dear;radhika - the greatest worshiper; varṣabhanavī - the daughter of King Vṛṣabhanu; samasta - all;ballavī - the gopīs;vṛnda - of the multitude;dhamilla - in the braided hair; uttaṁsa - garland;mallika - jasmine.

1. Rādhā, 2. She who is dear to Lord Damodara, 3. His greatest worshiper, 4. the daughter of King Vṛṣabhanu, 5. She who is the crowning garland of mallika flowers on the decorated braided hair of all the gopīs,

Text 2

kṛṣna-priyavalī-mukhya
    gandharva lalita-sakhī

viśakha-sakhya-sukhinī
hari-hṛd-bhṛṅga-mañjarī

kṛṣna - of Lord Kṛṣna;priya - of the beloveds; avalī - of the multitudes;mukhya - the first;gandharva - an expert singer and musician;lalita - of Lalita; sakhī - the friend;viśakha - of Viśakha;sakhya - in the friendship;sukhinī - happiness;hari - of Lord Hari; hṛd - the heart;bhṛnga - bumblebee;manjarī - flower blossom.

6. the first of Kṛṣna's beloveds, 7. an expert singer and musician, 8. Lalita's friend, 9. She who is delighted with the friendship of Viśakha, 10. the flower blossom that attracts the black bee of Lord Hari's heart.

Text 3 and 4

imaṁ vṛndavaneśvarya
daśa-nama-manorama
ananda-candrikaṁ nama
yo rahasaṁ stutiṁ paṭhet

sa kleśa-rahito bhutva
bhuri-saubhagya-bhuṣitaḥ
tvaritaṁ karuna-patraṁ
radha-madhavayor bhavet

imaṁ - this;vṛndavaneśvarya - of the queen of Vṛndavana;daśa - ten;nama - names; manorama - charming;ananda - of bliss;candrikaṁ - moonlight;nama - named;yo - one who;rahasyaṁ - confidential;stutiṁ - prayer;paṭhet - reads;sa - he;kleśa - trouble;rahito - without; bhutva - becoming;bhuri - great;saubhagya - good fortune;bhuṣitaḥ - decorated;tvaritaṁ - quickly; karuṇa - of mercy;patram - the object;radha - of Rādhā;madhavayor - and Madhava;bhavet - becomes.

He who reads this confidential prayer, which bears the title Ananda-candrika (The Moonlight of Bliss), and which is beautiful with ten names of the queen of Vṛndavana, becomes free of all troubles and decorated with great good fortune. He quickly becomes the object of Śri Śri Rādhā-Madhava's mercy.

Śri Prema-sudhā-sattrākhya Śri Vṛndāvaneśvari-nāmāṣṭottara-śata-nāma-stotra Prayers Proclaiming 108 Names of the Queen of Vṛndāvana and Bearing the Title The Sacrificial Offering of the Nectar of Pure Love

Text 1

manasaṁ mana-santyagad
    utkaṇṭhartaṁ nirundhatīm
radhaṁ samvidya vidyaḍhya
    tuṅgavidyedam abravīt

    manasam - in the heart; mana - jealous anger; santyagat - from abandonment; utkaṇṭha - with longing; artam - distressed; nirundhatīm - obstructing; radham - Rādhā; samvidya - having perceived; vidya-
aḍhya - filled with knowledge; tuṅgavidya - Tunṅgavidya; idam - this; abravīt - said.

    Understanding that grief-stricken Rādhā had renounced the jealous anger in Her heart, intelligent Tuṅgavidyā spoke to Her the following words.

Text 2

vimuñca bandhure manaṁ
    nibandhaṁ śṛnu mad-vacaḥ
pura kandarpasundaryai
    yany utkaṇṭhita-cetase

    vimuñca - give up; bandhure - O beautiful one; manam - jealous anger; nibandham - with restraint; śṛṇu - please hear; mad-vacaḥ - my words; pura - formerly; kandarpasundaryai - Kandarpasundarī; yany - which; utkaṇṭhita-cetase - with a heart filled with longings.

    O beautiful one, give up this jealous anger! Calmly hear my words, which were formerly spoken to Kandarpasundari, who was also anguished at heart.

Texts 3 and 4

bhagavatyopadiṣṭani
    tava sakhyopalabdhaye
iṅgitabhijñaya tani
    sindurenadya vṛndaya

vilikhya sakhi dattani
    sa jīvita-suhṛttamaḥ
virahartas tavemani
    japan namani śamyati

    bhagavatya - by Paurnamasī; upadiṣṭani - taught; tava - of You; sakhya - friendship; upalabdhaye - for attaining; iṅgita - the hint; abhijñaya - understanding;tani - them; sindurena - with red sindura; adya - now; vṛndaya - by Vṛndā; vilikhya - writing; sakhi - O friend; dattani - given; sa - He; jīvita-suhṛttamaḥ - life-friend; virahartaḥ - unhappy in separation; tava - of You; imani - these; japan - chanting; namani - names; śamyati - is pacified.

    Friend, these names of Yours were taught by Paurṇamasī to Kandarpasundarī, who desired to attain Your friendship. Vṛndā-
devī, aware of all this, wrote down these names in red sindura ink and gave the writing to Your life-friend Kṛṣṇa. When He is anguished by not being able to see You, He chants these names and becomes pacified.

Text 5

radha kṛṣṇavanadhīśa
    mukunda-madhu-madhavī
govinda-preyasī-vṛnda-
    mukhya vṛndavaneśvarī

    radha - Rādhā; kṛṣnavanadhīśa - the queen of Vṛndāvana; mukunda - Mukunda; madhu - spring; madhavī - madhavī flower; govinda - of Lord Govinda; preyasī - of the beloveds; vṛnda - of the multitudes; mukhya - first; vṛndavaneśvarī - the queen of Vṛndāvana.

    1. Rādhā is the empress of Kṛṣna's forest, 2. the madhavī flower blossoming in the Kṛṣna-springtime, 3. the first of Govinda's beloveds, 4. the queen of Vṛndāvana,

Text 6

brahmaṇḍa-maṇḍalottaṁsa-
    kīrtiḥ karttika-devata damodara-priya-sakhī
    radhika varṣabhanavī

    brahmaṇḍa-maṇḍala - of the universes; uttaṁsa - the crowning garland; kīrtiḥ - fame; karttika - of Karttika; devata - the deity; damodara - of Lord Damodara; priya

- the dear; sakhī - friend; radhika - the greatest worshiper; varṣabhanavī - the daughter of King Vṛṣabhanu.

5. She whose fame is the crown of the universes, 6. the presiding deity of the month of Karttika, 7. the dear friend of Lord Damodara, 8. His greatest worshiper, 9. the daughter of King Vṛṣabhanu,

Text 7

bhanu-bhakti-bharabhijña
vṛṣabhanu-kumarika
mukhara-prana-dauhitrī
kīrtida-kīrti-dayinī

bhanu - of the sun-god; bhakti - devotion; bharabhijña - expert; vṛṣabhanu - of King Vṛṣabhanu; kumarika - the daughter; mukhara - of Mukhara; praṇa - the life; dauhitrī - granddaughter; kīrtida - of Kīrtida; kīrti - fame; dayinī - giving.

10. expert in worshiping the sun-god, 11. the daughter of King Vṛṣabhanu, 12. the dear granddaughter of Mukhara, 13. the bringer of fame to Kīrtida,

Text 8

kṛṣṇa-premabdhi-makarī
vatsalacyuta-matṛka
sakhī-manḍala-jīvatur
lalita-jīvitadhika

kṛṣṇa - for Lord Kṛṣṇa; prema - of love; abdhi - an ocean; makarī - a shark; vatsala - full of parental love; acyuta - of Lord Kṛṣṇa; matṛka - the mother; sakhī - of friends; maṇḍala - the circle; jīvatuḥ - the life; lalita - for Lalita; jīvita - than life; adhika - more.

14. the makarī fish in the ocean of pure love for Kṛṣṇa, 15. She whom Kṛṣṇa's mother loves as her own daughter, 16. the life and soul of Her gopī friends, 17. She whom Lalita considers more dear than life,

Text 9

viśakha-prana-sarvasvaṁ
karunyamṛta-medura
paurnamasī-pṛthu-prema-
patrī subala-nandinī

viśakha - of Viśakha; prana - life; sarvasvam - all-in-all; karuṇya - of mercy; amṛta - nectar; medura - abundance; paurṇamasī - of Paurṇamasī; pṛthu - great; prema - love; patrī - object; subala - of Subala; nandinī - happiness.

18. Viśakha's everything, 19. flooded with the nectar of compassion, 20. the object of Paurṇamasī's great love, 21. pleased with Subala, . . .

Text 10

kuñjadhiraja-mahiṣī
vṛndaranya-viharinī
viśakha-sakhya-vikhyata
lalita-prema-lalita

kuñja - of the forest; adhiraja - of the king; mahiṣī - the queen; vṛndaranya - in Vṛndāvana forest; viharinī - enjoying pastimes; viśakha - of Viśakha; sakhya - friendship; vikhyata - famous; lalita - of Lalita; prema - love; lalita - playful.

22. the queen of Vṛndāvana's king, 23. She who enjoys pastimes in Vṛndāvana forest, 24. famous as Viśakha's friend, 25. She who is made playful by Lalita's love, . . .

Text 11

sada-kiśorika goṣṭha-
yuva-raja-vilasinī
govinda-prema-śikṣartha-
naṭī-kṛta-nijaṁśaka

sada - eternal; kiśorika - youth; goṣṭha - of Vraja; yuva-raja - with the prince; vilasinī - enjoying pastimes; govinda - of Lord Govinda; prema - pure love; śikṣa - instruction; artha - for the purpose; naṭī-kṛta - dancing; nija - own; aṁśaka - expansion.

26. eternally young, 27. She who enjoys transcendental pastimes with Vraja's prince, 28. who expanded to become a gandharvika (Candrakanti) to teach others how to love Lord Govinda, . . .

Text 12

prabodhanī-niśa-nṛtya-
mahatmya-bhara-darśinī
candrakanti-carī sarva-
gandharva-kula-pavanī

prabodhanī-niśa - Prabodhanī night; nṛtya - dancing; mahatmya - glorification; bhara - great; darśinī - observing; candrakanti - as candrakanti; carī - formerly; sarva - all; gandharva - of gandharvas; kula - the multitudes; pavanī - purifying.

29. who observes a festival of dancing to glorify Lord Kṛṣna on the sacred Prabodhanī night, 30. who became the gandharvika Candrakanti, 31. who became the purifier of all the gandharvas, . . .

Text 13

sva-janma-bhuṣitottuṅga-
vṛṣabhanu-kula-sthitiḥ
lasya-vidya-vrata-snata
rasa-krīḍadi-karanam

sva - own; janma - with the birth; bhuṣita - decorated; uttuṅga - noble; vṛṣabhanu - of Vṛṣabhanu; kula - in the family; sthitiḥ - situated; lasya - of dancing; vidya - the science; vrata-
snata - immersed; rasa - rasa dance; krīḍa - pastimes; adi - beginning with; karanam - the cause.

32. She whose birth decorates the noble dynasty of King Vṛṣabhanu, 33. who bathes in the art of graceful dancing, 34. the original cause of the rasa-līla, . . .

Text 14

rasotsava-puroganya
    kṛṣṇa-nīta-rahaḥ-sthala
govinda-baddha-kabarī
    kṛṣnottaṁsita-kuntala

    rasotsava - the festival of the rasa dance; puroganya - the first; kṛṣṇa - by Lord Kṛṣṇa; nīta - led; rahaḥ - to a secluded; sthala - place; govinda - by Govinda; baddha - tied; kabarī - braided hair; kṛṣṇa - by Lord Kṛṣṇa; uttaṁsita - decorated with flowers; kuntala - hair.

    35. the first person in the rasa-līla festival, 36. She whom Kṛṣṇa led to a solitary place, 37. She whose braids are tied by Lord Govinda, 38. She whose hair Lord Kṛṣna decorates with flowers, . . .

Text 15

vyakta-goṣṭharavindakṣī-
    vṛndotkarṣati-harṣinī
anna-tarpita-durvasa
    gandharva śruti-viśruta

    vyakta - manifested; goṣṭha - of Vraja; aravindakṣī-
 - of lotus-eyed girls; vṛnda - the hosts; utkarṣa - the attraction; ati-harṣinī - delighted; anna - by food; tarpita - satisfied; durvasa - Durvasa; gandharva - expert at singing and dancing; śruti - in the Vedas; viśruta - celebrated.

    39. She who is delighted by the Lord who attracts the lotus-eyed girls of Vraja, 40. She who pleased Durvasa Muni by cooking for him a great feast, 41. She who is expert at singing, dancing, and playing musical instruments, 42. She who is celebrated in the Vedas, . . .

Text 16

gandharvika svagandharva-
    vismapita-balacyuta
śaṅkhacuḍari-dayita
    gopī-cuḍagra-malika

    gandharvika - expert at singing, dancing, and playing musical instruments;

svagandharva- - at the festival of Holi; vismapita - astonished; bala - Balarama; acyuta - and Kṛṣna; śaṅkhacuḍari - of Kṛṣna, the enemy of Śaṅkhacuḍa; dayita - the beloved; gopī - of the gopīs; cuḍagra - the crowning; malika - garland.

43. She who is expert at singing, dancing, and playing musical instruments, 44. who surprised Kṛṣṇa and Balarama at the Holi Festival, 45. who is the beloved of Śaṅkhacuḍa's enemy, 46. who is crowning garland of all the gopīs, . . .

Text 17

caru-gorocana-gaurī
garutmata-nibhambara
vicitra-paṭṭa-camarī
caru-venī-śikha-ruciḥ

caru - beautiful; gorocana - gorocana; gaurī - fair; garutmata - sapphires; nibha - like; ambara - garments; vicitra - wonderfully colorful; paṭṭa - crown; camarī - flowers; caru - beautiful; veṇī - braids; śikha - hair; ruciḥ - splendid.

47. whose beautiful complexion is fair as gorocana, 48. whose garments are splendid as sapphires, 49. whose beautiful braided hair is crowned with colorful flowers,

Text 18

padmendu-jaitra-vaktra-śrī-
niruddha-mura-mardana
cakorika-camatkari-
hari-hari-vilocana

padma - the lotus; indu - and moon; jaitra - conquest; vaktra - of the face; śrī - beauty; niruddha - imprisoned; mura-mardana - Lord Kṛṣna; cakorika - cakora birds; camatkari - wonder; hari - Lord Hari; hari - enchanting; vilocana - eyes.

50. whose beautiful face, which has already conquered both the lotus and the moon, holds Lord Kṛṣṇa as its prisoner, 51. whose eyes enchant Lord Hari and fill the cakorī birds with wonder,

Text 19

kaliya-damanotkampi-
bhaṅgura-bhru-bhujaṅgama
nasika-śikharalambi-
lavalī-sthula-mauktika

kaliya-damana - Lord Kṛṣna, the crusher of Kaliya; utkampi - trembling; bhaṅgura - bent; bhru - eyebrows; bhujaṅgama - snakes; nasika - nose; śikhara - on the tip; alambi - handing; lavalī - white; sthula - large; mauktika - pearl.

52. the snake of whose frowning eyebrows make Lord Kṛṣṇa, the crusher of Kaliya, tremble, 53. the tip of whose nose is decorated with a great white pearl, . . .

Text 20

bandhuradhara-bandhuka-
vikṛṣṭa-madhusudana
danta-nirdhuta-śikhara
śikharīndra-dhara-priya

bandhura - beautiful; adhara - lips; bandhuka - bandhuka flower; vikṛṣṭa - attracted; madhusudana - the bumblebee Kṛṣna; danta - by the teeth; nirdhuta - eclipsed; śikhara - mountain peaks; śikharīndra - of the king of mountains; dhara - of the lifter; priya - the beloved.

54. the bumblebee Kṛṣna is attracted to the beautiful bandhuka flower of whose lips, 55. whose teeth eclipse the white mountain peaks, 56. who is the beloved of He who lifted the king of mountains,

Text 21

kapola-manalandoli-
mani-kuṇḍala-manḍita
pītaṁśuka-śukakarṣi-
nistala-stana-daḍima

kapola - of the cheeks; manḍala - in the circle; andoli - swinging; maṇi - jewel; kuṇḍala - with earrings; maṇḍita - decorated; pītaṁśuka - of Lord Kṛṣṇa, who wears yellow garments; śuka - the parrot; akarṣi - attracting; nistala - round; stana - breasts; daḍima - pomegranates.

57. who is decorated with jewel earrings swinging to and fro on Her cheeks, 58. whose round pomegranate-breasts attract the parrot of Śri Kṛṣṇa, . . .

Text 22

mani-kiṅkiny-alaṅkara-
jhaṅkari-śroṇi-maṇḍala
sthalaravinda-viccholī-
nirmiñcita-pada-dyutiḥ

maṇi - jewels; kiṅkiny - small bells; alaṅkara - ornament; jhaṅkari - tinkling; śroṇi - hips; maṇḍala - circle; sthalaravinda - land-growing lotuses; viccholī - group; nirmiñcita - destroyed; pada - of the feet; dyutiḥ - luster.

59. whose hips are decorated with tinkling jewelled bells, 60. whose splendid feet eclipse the land-growing lotuses, . . .

Text 23

ariṣṭa-vadha-narmartha-
nirmapita-sarovara
gandhonmadita-govinda
madhava-dvandvataṅkita

ariṣṭa - of Ariṣṭa; vadha - killing; narma - joking words; artha - for the purpose;nirmapita - created; sarovara - lake; gandha - by the fragrance; unmadita - maddened; govinda - Govinda; madhava - Madhava; dvandvata - as a couple; aṅkita - marked.

61. whose favorite lake was constructed because of joking words spoken after the killing of Ariṣṭasura, 62. whose fragrance maddens Lord Govinda, 63. who is the companion of Lord Madhava,

Text 24

kalindī-kula-kuñja-śrīr
bhaṇḍīra-taṭa-maṇḍana

dhṛta-nandīśvara-sthema
govardhana-darī-priya

kalindī - of the Yamunā; kula - on the shore; kuñja - in thegrove; śrīḥ - beauty; bhaṇḍīra - of Bhaṇḍīravana; taṭa - of the surface; maṇḍana - decoration; dhṛta - held; nandīśvara - Nandīśvara; sthema - peacefulness; govardhana - of Govardhana; darī - the caves; priya - dear.

64. who is the goddess staying in the forest by the Yamunā's shore, 65. who decorates Bhaṇḍīravana, 66. who brings peacefulness to Nandīśvara, 67. who likes to enter the caves of Govardhana Hill,

Text 25

vaṁśī-baḍiśika-viddha-
rasotkarṣa-man-jhaṣa
vaṁśika-dhvani-visraṁsi-
nīvi-bandha-grahatura

vaṁśī - of the flute; baḍiśika - by the fishhook; viddha - pierced; rasa - after nectar; utkarṣa - thirsting; manaḥ - of the heart; jhaṣa - fish; vaṁśika - of the flute; dhvani - by the sound; visraṁsi - loosened; nīvi - of Her belt; bandha - the bondage; graha - holding; atura - distressed.

68. the fish of whose heart, which thirsts after nectar, is pierced by the hook of Kṛṣna's flute, 69. who is alarmed when the sound of Kṛṣna's flute suddenly loosens Her belt,

Text 26

mukunda-netra-śapharī-
viharamṛta-dīrghika
nija-kunda-kuḍuṅgantas-
tuṅganaṅga-rasonmada

mukunda - of Lord Mukunda; netra - the eyes; śapharī - śapharī fish; vihara - of transcendental pastimes; amṛta - nectar; dīrghika - lake; nija - own; kunda - lake; kuḍuṅga - the forest; antaḥ - within; tuṅga - great; anaṅga - of amorous pastimes; rasa - by the sweet nectar; unmada - maddened.

70. who is a nectar-pond playground for the sapharī fish of Mukunda's eyes, 71.

who becomes maddened by the nectar of transcendental amorous pastimes in the forest by Her own lake,

Text 27

kṛṣna-bhru-ccaṇḍa-kodaṇḍoḍ-
ḍīna-dhairya-vihaṅgama
anuraga-sudha-sindhu-
hindolandolitacyuta

kṛṣna - of Lord Kṛṣna; bhru - of the eyebrows; caṇḍa - fierce; kodaṇḍa - bows; uḍḍīna - flown away; dhairya - of peacefulness; vihaṅgama - the bird; anuraga - of love; sudha - of nectar; sindhu - in the ocean; hindola - by the waves; andolita - tossed; acyuta - Lord Kṛṣṇa.

72. the bird of whose peacefulness flies away when the archer Kṛṣṇa lifts His fearsome eyebrow-bow, 73. who makes infallible Kṛṣṇa become tossed to and fro in the nectar ocean of love, . . .

Text 28

vrajendra-nandanasyendu-
tuṅgitanaṅga-sagara
anaṅga-saṅgarottṛṣṇa-
kṛṣna-luñcita-kañcuka

vrajendra - of the king of Vraja; nandanasya - of the son; indu - the moon; tuṅgita - great; anaṅga - of amorous desire; sagara - the ocean; anaṅga - amorous; saṅgara - battle; uttṛṣṇa - thirst; kṛṣṇa - by Kṛṣṇa; luñcita - pulled away; kañcuka - bodice.

74. whose ocean of amorous desire is agitated by the rising of the moon of the prince of Vraja's face, 75. whose bodice was pulled off by Kṛṣṇa, who thirsted for an amorous battle, . . .

Text 29

līla-padma-hatoddama-

narma-lampaṭa-keśava
hari-vakṣo-harigrava-
haritalīya-rekhika

līla - toy; padma - lotus; hata - struck; uddama - bold; narma - joking words; lampaṭa - debauchee; keśava - Kṛṣna; hari - of Kṛṣna; vakṣaḥ - on the chest; harigrava - sapphire; haritalīya - yellow; rekhika - line.

76. who, hearing the outrageous jokes of the debauchee Keśava, struck Him with Her toy lotus flower, 77. who is the yellow line on the sapphire chest of Lord Hari, . . .

Text 30

madhvotsaṅga-paryaṅka
kṛṣna-bahupadhanika
rati-keli-viśeṣoha-
sakhī-smita-vilajjita

madhva - of Madhava; utsaṅga - chest; paryaṅka - couch; kṛṣna - Of Lord Kṛṣna; bahu - arm; upadhanika - pillow; rati - amorous; keli - pastimes; viśeṣa - details; uha - guessing; sakhī - friends'; smita - smiling; vilajjita - embarrassed.

78. who reclines on the couch of Lord Madhava's chest, 79. who rests on the pillow of Lord Kṛṣṇa's arm, 80. who became embarrassed when Her friends smiled by guessing the details of Her amorous pastimes,

Text 31

alī-puro-rahaḥ-keli-
jalpotka-hari-vandinī
vaijayantī-kalabhijña
vana-srak-śilpa-kalpinī

alī - friends; puraḥ - before; rahaḥ - in a secluded place; keli - pastimes; jalpa - talking; utka - desiring; hari - Kṛṣna; vandinī - praising; vaijayantī - vaijayantī garlands; kala - the art; abhijña - knowing; vana - of forest flowers; srak - garland; śilpa - craft; kalpinī - knowing.

81. who, eager to describe Her intimate pastimes to Her friends, become a poet

glorifying Lord Hari, 82. who is expert at making vaijayantī garlands, 83. who is expert at making garlands of forest flowers, . . .

Text 32

dhatu-citrati-vaicitrī-
visṛṣṭi-parameṣṭhinī
vaidagdhī-prathamacarya
caru-caturya-citrita

dhatu - mineral colors; citra - colorful pictures; ati - very; vaicitrī - wonderful; visṛṣṭi - in creation; parameṣṭhinī - a Brahma; vaidagdhī - expert; prathamacarya - the first teacher; caru - beautiful; caturya - expertise; citrita - wonderful.

84. who is another creator Brahma in the art of drawing beautiful pictures in mineral colors, 85. who is the first teacher of all fine arts, 86. who is wonderfully decorated with all artistic skill, . . .

Text 33

asadharaṇa-saubhagya-
bhagyamṛta-taraṅgiṇī
maugdhya-pragalbhata-ramya
dhīradhīraṅka-bhuṣita

asadharaṇa - uncommon; saubhagya - good fortune; bhagya-amṛta - nectar; taraṅgiṇī - waves of the ocean; maugdhya - innocence; pragalbhata - bold arrogance; ramya - charming; dhīra - saintliness; adhīra - unrestrained passion; aṅka - marks; bhuṣita - decorated.

87. who is an ocean filled with nectar waves of extraordinary good fortune, 88. who is charming in both innocence and arrogant boldness, 89. who is decorated with the marks of both saintly peacefulness and unrestrained passion,

Text 34

śyamala-pracchadapaṭī
muka-nupura-dhariṇī

nikuñja-dhama-saṁskara-
madhavadhvekṣaṇa-kriya

śyamala - black; pracchadapaṭī - cloak; muka - silent; nupura - anklebells; dhariṇī - wearing; nikuñja-dhama - in the forest; saṁskara - ornaments; madhava - of Madhava; adhva - the path; īkṣaṇa - seeing; kriya - activity.

90. who covers Herself with a black cape, 91. who silences Her ankle-bells, 92. who gazes at the path for the appearance of Lord Madhava in the decorated forest grove, . . .

Text 35

pradurbhuta-ghanotkaṇṭha
vipralambha-visanna-dhīḥ
pratar-utprasitopendra
candravali-katakṣinī

pradurbhuta - manifested; ghana - great; utkantha - anxiety; vipralambha - by separation; visaṇṇa - unhappy; dhīḥ - at heart; prataḥ - in the morning; utprasita - scolded with joking words; upendra - Lord Kṛṣṇa; candravali - Candravalī; katakṣiṇī - sidelong glance.

93. who became filled with anxiety, 94. who became dejected at heart when Kṛṣṇa cheated Her, 95. who sarcastically scolded Kṛṣna at sunrise, 96. who from the corner of Her eye stared at Candravalī,

Text 36

anakarnita-kaṁsari-
kakuvada-manasvinī
caṭukara-hari-tyaga-
jatanuśaya-katara

anakarṇita - not turning Her ear; kaṁsari - to Kṛṣṇa; kakuvada - sweet words; manasvinī - filled with jealous anger; caṭukara - sweet words; hari - Kṛṣṇa; tyaga - abandoning; jata - born; anuśaya - regret; katara - distressed.

97. who turned a deaf ear to Kṛṣṇa's sweet words, 98. who was filled with jealous anger, 99. who, filled with pain and regret, rejected the sweetly-speaking

flatterer Kṛṣna, . . .

Text 37

dhṛta-kṛṣnekṣanotsukya
lalitabhīti-mananī
viprayoga-vyatha-hari-
hari-sandeśa-nandita

dhṛta - held; kṛṣna - Kṛṣna; īkṣana - seeing; utsukya - eagerness; lalita - of Lalita; abhīti - because of the fearlessness; mananī - filled with jealous anger; viprayoga - separation; vyatha - anguish; hari - removing; hari - of Lord Hari; sandeśa - by the letter; nandita - delighted.

100. who longed to see Kṛṣna again, 101. who, afraid of Lalita, continued Her jealous anger, 102. who rejoiced to get Kṛṣna's letter, which removed the pain of His separation, . . .

Text 38

madalpa-jalpitadhīna-
puṇḍarīkakṣa-manḍita
bhru-līla-mohitopendra-
hastagra-hṛta-vaṁśika

mada - with joy; alpa - partly; jalpita - spoken; adhīna - subservient; puṇḍarīkakṣa - by lotus-eyed Kṛṣṇa; maṇḍita - decorated; bhru - of the eyebrows; līla - pastimes; mohita - bewildered; upendra - Kṛṣṇa; hasta-agra - from His hand; hṛta - taken; vaṁśika - the flute.

103. who is decorated by a lotus-eyed person under the dominion of Her murmered words of love, 104. who, bewildering Kṛṣṇa with the playful motions of Her eyebrows, stole the flute from His hand, . . .

Text 39

atulacyuta-madhurya-

svadhanadvaita-bhagya-bhuḥ
niyuddha-śranti-nidrana-
hari-harapaharinī

atula - unequalled; acyuta - of infallible Kṛṣṇa; madhurya - sweetness; svadhana - tasting; advaita - without a second; bhagya - of good fortune; bhuḥ - the realm; niyuddha - because of fighting; śranti - exhaustion; nidraṇa - sleep; hari - of Lord Hari; hara - the garland; apahariṇī - stealing.

105. who is the abode of the transcendental good fortune of the taste of the unparalleled sweetness of infallible Kṛṣṇa, 106. who stole the garland from Lord Hari as He slept, exhausted from fighting with His arms,

Text 40

dyuṭa-nirjita-vaṁśarthi-
kaṁsari-parihasinī
nija-pranarbuda-preṣṭha-
kṛṣna-pada-nakhañcala

dyuṭa - in the gambling match; nirjita - won; vaṁśa - for the flute; arthi - asking; kaṁsari - with Lord Kṛṣṇa; parihasinī - laughing; nija - own; prana - than life; arbuda - millions of times; preṣṭha - more dear; kṛṣṇa - of Kṛṣṇa; pada - the feet; nakhañcala - the tips of the nails.

107. who laughed at Kṛṣṇa when He begged Her for the flute She won in the dice game, 108. who considers the tip of Kṛṣna's toenail many millions of times more dear than Her own life.

Text 41

iti radha-sakhī-vacam
acamya pulakavcita
chadmana padmanabhasya
lata-sadmantikaṁ gata

iti - thus; radha - of Śri Rādhā; sakhī - of the friend; vacam - the words; acamya - sipping; pulakavcita - hairs erect with joy; chadmana - on a certain pretext; padmanabhasya - of Lord Kṛṣna; lata - of vines; sadmantikam - into the cottage; gata - gone.

After sipping Her friend's words, Rādhā, the hairs of Her body erect with ecstatic love, on the pretext (of gathering flowers) went near Lord Kṛṣna's vine-cottage.

Text 42

yaḥ sevate jano radha-
namnam aṣṭottaraṁ śatam
namna prema-sudha-sattraṁ
lihyat prema-sudham asau

yaḥ - one who; sevate - serves; janaḥ - a person; radha - of Śrimatī Rādhāraṇī; namnam - of names; aṣṭottaraṁ śatam - 108; namna - by the name; prema - of love; sudha - of the nectar; sattram - the sacrificial offering; lihyat - may lick; prema - of love; sudham - the nectar; asau - he.

May the person who serves these 108 names of Śri Rādhā drink this nectar of transcendental love, which bears the name Prema-
sudha-sattra (the sacrificial offering of the nectar of pure love).

Śri Rādhāṣṭaka
Eight Prayers Glorifying Śri Rādhā

Text 1

dśī diśi racayantīm sañcaran-netra-lakṣmī-
vilasita-khuralībhiḥ khañjarīṭasya khelam
hṛdaya-madhupa-mallīṁ ballavadhīśa-sunor
akhila-guna-gabhīraṁ radhikam arcayami

dśī diśi - in all directions; racayantīm - doing; sañcaran - moving; netra - of the eyes; lakṣmī-
- splendor; vilasita - splendid; khuralībhiḥ - with actions; khañjarīṭasya - of a khañjana bird; khelam - pastimes; hṛdaya - heart; madhupa - bee; mallīm - jasmine flower; ballavadhīśa - of the king of the gopas; sunoḥ - of the son; akhila - all; guna - virtues; gabhīram - deep; radhikam - Śrimatī Rādhikā; arcayami - I worship.

I worship Śri Rādhikā, who, with the splendid beauty of Her restless eyes plays as a khañjana bird turning to every direction, who is the malli flower that attracts the bumblebee of the prince of Vraja's heart, and who is deeply filled with all transcendental virtues.

Text 2

pitur iha vṛṣabhanor anvayaya-praśastiṁ
jagati kila samaste suṣṭhu vistarayantīm
vraja-nṛpati-kumaraṁ khelayantīṁ sakhībhiḥ
surabhini nija-kunde radhikam arcayami

pituḥ - of Her father; iha - here; vṛṣabhanoḥ - King Vṛṣabhanu; anvayaya - of the family; praśastim - glory; jagati - in the world; kila - indeed; samaste - all; suṣṭhu - indeed; vistarayantīm - spreading; vraja-nṛpati-kumaram - the prince of Vraja; khelayantīm - playing; sakhībhiḥ - with friends; surabhini - fragrant; nija - in her own; kunde - lake.

I worship Śri Rādhikā, who spreads throughout the world the fame of the dynasty of Her father, King Vṛṣabhanu, and who, accompanied by Her friends, plays in Her own fragrant lake with the prince of Vraja.

Text 3

śarad-upacita-raka-kaumudī-natha-kīrti-
prakara-damana-dīkṣa-dakṣina-smera-vaktraṁ
naṭad-aghabhid-apaṅgottuṅitanaṅga-raṅgaṁ
kalita-ruci-taraṅgaṁ radhikam arcayami

śarat - in autumn; upacita - increased; raka - of the full moon; kaumudī - the moonlight; natha - of the Lord; kīrti - glory; prakara - great; damana - overpowering; dīkṣa - beginning; dakṣiṇa - expert; smera - smiling; vaktram - face; naṭat - dancing; aghabhit - Lord Kṛṣṇa, the killer of Aghasura; apaṅga - sidelong glances; uttuṅita - great; anaṅga - amorous desires; raṅgam - dancing arena; kalita - manifested; ruci - splendor; taraṅgam - waves.

I worship Śri Rādhikā, whose smiling face expertly eclipses the glory of the autumn moon, who is flooded with waves of beauty, and who, aroused by the dancing sidelong glances of Lord Kṛṣna, has become the dancing arena of Kama.

Text 4

vividha-kusuma-vṛndotphulla-dhammilla-dhaṭī-
    vighaṭita-mada-ghurnat-keki-piccha-praśastim
madhuripu-mukha-bimbodgīrna-tambula-raga-
    sphurad-amala-kapolaṁ radhikam arcayami

vividha - various; kusuma - flowers; vṛnda - hosts; utphulla - blossoming; dhammilla - decorated braided hair; dhaṭī - violently attacked; vighaṭita - broken; mada - with joy; ghurnat - prancing; keki - of a peacock; piccha - feathers; praśastim - glory; madhuripu - of Lord Kṛṣna; mukha - the mouth; bimba - bimba fruit; udgīrṇa - emanated; tambula - betelnuts; raga - red; sphurat - manifested; amala - splendid; kapolam - cheeks.

I worship Śri Rādhikā, whose braided hair, decorated with many kinds of blossoming flowers, has violently attacked and broken the fame of the tails of the jubilantly dancing peacocks, and whose splendid white cheek is marked with a spot of red betelnut from Lord Kṛṣṇa's bimba fruit mouth.

Text 5

amalina-lalitantaḥ-sneha-siktantarṅgaṁ
    akhila-vidha-viśakha-sakhya-vikhyata-śīlaṁ
sphurad-aghabhid-anargha-prema-maṇikya-peṭiṁ
    dhṛta-madhura-vinodaṁ radhikam arcayami

amalina - splendid; lalita - of Lalita; antaḥ - in the heart; sneha - love; sikta - sprinkled; antarṅgam - in the heart; akhila - all; vidha - kinds; viśakha - of Viśakha; sakhya - friendship; vikhyata - famous; śīlam - character; sphurat - manifesting; aghabhit - Lord Kṛṣna; anargha - priceless; prema - love; maṇikya - of rubies; peṭim - treasure chest; dhṛta - manifesting; madhura - sweetness; vinodam - pastimes.

I worship Śri Rādhikā, whose heart is sprinkled with pure love for Lalita, who is famous for performing all kinds of friendly activities for Viśakha's sake, who is a treasure chest of the priceless rubies of pure love for Lord Kṛṣṇa, and who is very sweet and playful.

Text 6

atula-mahasi vṛndaraṇya-rajye 'bhiṣiktaṁ
nikhila-samaya-bhartuḥ karttikasyadhidevīm
aparimita-mukunda-preyasī-vṛnda-mukhyaṁ
jagad-agha-hara-kīrtiṁ radhikam arcayami

atula - peerless; mahasi - in glory; vṛndaraṇya-
rajye - in the kingdom of Vṛndāvana forest; abhiṣiktam - enthroned; nikhila - of all; samaya - auspicious times; bhartuḥ - of the lord; karttikasya - of Karttika; adhidevīm - The presiding deity; aparimita - countless; mukunda - of Lord Mukunda; preyasī - of beloveds; vṛnda - of the multitudes; mukhyam - the first; jagat - in the universe; agha - sins; hara - removing; kīrtim - fame.

I worship Śri Rādhikā, who is the crowned queen of the incomparably glorious kingdom of Vṛndāvana forest, who is the presiding deity of the month of Karttika, the best of all auspicious occassions, who is the first of Lord Mukunda's countless beloveds, and whose fame removes the sins of this world.

Text 7

hari-pada-nakha-koṭī-pṛṣṭa-paryanta-sīma-
taṭam api kalayantīṁ prana-koṭer abhīṣṭam
pramudita-madirakṣī-vṛnda-vaidagdhya-dīkṣa-
gurum ati-guru-kīrtiṁ radhikam arcayami

hari - of Lord Hari; pada - of the feet; nakha - of the nails; koṭī - of the tips; pṛṣṭa - surface; paryanta - boundary; sīma - limit; taṭam - surface; api - also; kalayantīm - considering; prana - life; koṭeḥ - millions; abhīṣṭam - desired; pramudita - jubilant; madira - charming; akṣī - eyes; vṛnda - group; vaidagdhya - expertise; dīkṣa - beginning; gurum - teacher; ati - very; guru - great; kīrtim - fame.

I worship Śri Rādhikā, who considers the tip of Lord Kṛṣṇa's toenail millions of times more dear than Her own life, who is the art-teacher of many happy, beautiful-eyed gopīs, and whose fame is very great.

Text 8

amala-kanaka-paṭṭoddhṛṣṭa-kaśmīra-gaurīṁ
madhurima-laharībhiḥ samparītaṁ kiśorīm

hari-bhuja-parirabdhaṁ labdha-romañca-paliṁ
sphurad-aruna-dukulaṁ radhikam arcayami

amala - pure; kanaka - gold; paṭṭa - in a pestle; uddhṛṣṭa - crushed; kaśmīra - kuṅkuma; gaurīm - fair complexion; madhurima - sweetness; laharībhiḥ - with eaves; samparītam - surrounded; kiśorīm - girl; hari - of Lord Hari; bhuja - by the arms; parirabdham - embraced; labdha - attained; romañca - hairs standingerect in joy; palim - multitude; sphurat - manifesting; aruṇa - red; dukulam - garments.

I worship Śri Rādhikā, whose fair complexion is crushed kuṅkuma in a golden pestle, who is an adolescent girl flooded with waves of sweetness, who is embraced by the arm of Lord Hari, whose bodily hairs stand erect in ecstasy, and who is dressed in splendid red silk garments.

Text 9

tad-amala-madhurimnaṁ kamam adhara-rupaṁ
paripaṭhati variṣṭhaṁ suṣṭhu radhaṣṭakaṁ yaḥ
ahimakirana-putrī-kula-kalyaṇa-candraḥ
sphuṭam akhilam abhīṣṭaṁ tasya tuṣṭas tanoti

tat - of Her; amala - pure; madhurimṇam - of the sweetnesses; kamam - indeed; adhara - of a great reservoir; rupam - the form; paripaṭhati - reads; variṣṭham - excellent; suṣṭhu - nicely; radhaṣṭakam - eight prayers glorifying Śri Rādhā; yaḥ - one who; ahimakiraṇa-putrī - of the Yamunā, the daughter of the sun-god; kula-kalyaṇa - on the shore; candraḥ - the moon ; sphuṭam - manifested; akhilam - all; abhīṣṭam - desires; tasya - of him; tuṣṭaḥ - satisfied; tanoti - does.

Lord Kṛṣṇa, the auspicious moon shining on the Yamunā's shore, becomes pleased and fulfills all the desires of a person who reads these eight beautiful verses, which are a reservoir of Śri Rādhikā's splendid and pure sweetness.

Śri Prārthanā-paddhatiḥ
An Appeal

Text 1

śuddha-gaṅgeya-gauraṅgīṁ
kuraṅgī-laṅgimekṣanam
jita-koṭīndu-bimbasyam
ambudambara-samvṛtam

śuddha - pure; gaṅgeya - gold; gauraṅgīm - fair limbs; kuraṅgī - doe; laṅgima - beautiful; īkṣaṇam - eyes; jita - defeated; koṭi - millions; indu - of moons; bimba - bimba fruit; asyam - mouth; ambuda - a monsoon cloud; ambara - garments; samvṛtam - wearing.

O queen whose fair limbs are more splendid than pure gold, O queen whose eyes are as charming as the does' eyes, O queen whose face defeats millions of moons, O queen dressed in garments as dark as monsoon clouds, . . .

Text 2

navīna-ballavī-vṛnda-
dhammillottaṁsa-mallikam
divya-ratnady-alaṅkara-
sevyamana-tanu-śriyam

navīna - young; ballavī - of gopīs; vṛnda - hosts; dhammilla - of decorated, braided hair; uttaṁsa - crowning gar;and; mallikam - jasmine flowers; divya - splendid; ratna - jewels; ady - beginning; alaṅkara - ornaments; sevyamana - being served; tanu - body; śriyam - beauty.

. . . O queen who is the crowning garland of mallika flowers on the decorated braided hair of the young gopīs, O queen whose beauty is served by many splendid transcendental jewels and other ornaments, . . .

Text 3

vidagdha-maṇḍala-gurum
guna-gaurava-maṇḍitam
ati-preṣṭha-vayasyabhir
aṣṭabhir abhiveṣṭitam

vidagdha - of intelligent and clever gopīs; maṇḍala - of the circle; gurum - the guru; guna - of virtues; gaurava - significant; maṇḍitam - decorated; ati - very; preṣṭha - dear; vayasyabhiḥ - by friends; aṣṭabhiḥ - eight; abhiveṣṭitam -

surrounded.

. . . O teacher of the intelligent and expert gopīs, O queen elaborately decorated with a host of transcendental virtues, O queen accompanied by Your eight very dear friends, . . .

Text 4

cañcalapaṅga-bhaṅgena
vyakulī-kṛta-keśavam
goṣṭhendra-suta-jīvatu-
ramya-bimbadharamṛtam

cañcala - restless; apaṅga - of sidelong glances; bhaṅgena - by the waves; vyakulī-
kṛta - agitated; keśavam - Keśava; goṣṭhendra - of the king of Vraja; suta - the son; jīvatu - the life; ramya - handsome; bimba - bimba fruit; adhara - lips; amṛtam - nectar.

. . . O queen who arouses Lord Keśava with the waves of Your restless sidelong glances, O queen whose nectar bimba fruit lips have become the food of the prince of Vraja, . . .

Text 5

tvam asau yacate natva
viluṭhan yamuna-taṭe
kakubhir vyakula-svanto
jano vṛndavaneśvari

tvam - to You; asau - he; yacate - begs; natva - bowing down; viluṭhan - rolling about; yamuna-
taṭe - on the shore of the Yamunā; kakubhiḥ - with choked words; vyakula - agitated; svantaḥ - at heart; janaḥ - a person; vṛndavaneśvari - O queen of Vṛndāvana.

. . . O queen of Vṛndāvana, bowing down and rolling about on the Yamunā's shore, this person, with an agitated heart and a choked voice, appeals to You.

Text 6

kṛtagaske 'py ayogye 'pi
jano 'smin kumatav api
dasya-dana-pradanasya
lavam apy upapadaya

kṛta - performed; agaske - offenses; apy - although; ayogye - unsuitable; api - although; janaḥ - person; asmin - in this; kumatav - wicked; api - although; dasya - service; dana - of the gift; pradanasya - of the giver; lavam - a small portion; apy - even; upapadaya - please grant.

Even though he has committed offenses, even though he is unqualified, and even though his intelligence is crooked, please give this person a small particle of Your devotional service.

Text 7

yuktas tvaya jano naiva
duḥkhito 'yam upekṣitum
kṛpa-dyota-dravac-citta-
navanītasi yat sada

yuktaḥ - engaged; tvaya - by You; janaḥ - a person; na - not; eva - indeed; duḥkhitaḥ - unhappy; ayam - he; upekṣitum - to ignore; kṛpa - of mercy; dyota - splendor; dravac - melting; citta - heart; navanīta - fresh butter; asi - You are; yat - which; sada - always.

Because the fresh butter of Your heart is always melting in the splendor of Your transcendental mercy, it is not proper for You to neglect this anguished person.

Caṭu-puṣpañjali
A Handful of Prayer-Flowers

Text 1

nava-gorocana-gaurīṁ
pravarendīvarambaram
mani-stabaka-vidyoti-
venī-vyalaṅgana-phanam

nava - new; gorocana - gorocana; gaurīm - fair; pravara - beautiful; indīvara - blue lotus; ambaram - garments; maṇi - of jewels; stabaka - of flowers; vidyoti - splendid; veṇī - braids; vyalaṅgana - snake; phaṇam - hood.

O queen as fair as fresh gorocana, O queen whose garments are a splendid blue lotus, O queen whose glistening, jewel-and-
flower-decorated braids are the hood of a serpent, . . .

Text 2

upamana-ghaṭa-mana-
prahari-mukha-manḍalam
navendu-nindi-bhalodyat-
kasturī-tilaka-śriyam

upamana - of comparisons; ghaṭa - of the multitudes; mana - the pride; prahari - striking; mukha - face; maṇḍalam - circle; nava - new; indu - moon; nindi - rebuking; bhala - forehead; udyat - rising; kasturī - musk; tilaka - tilaka; śriyam - beauty.

. . . O queen whose beautiful face crushes the pride of anything to which it may be compared, O queen whose beautiful forehead decorated with musk tilaka rebukes the crescent moon, . . .

Text 3

bhru-jitanaṅga-kodanḍaṁ
lola-nīlalakavalim
kajjalojjvalata-rajac-
cakorī-caru-locanam

bhru - by the eyebrows; jita - defeated; anaṅga - of Kamadeva; kodanḍam - the bow; lola - moving; nīla - black; alaka - curling locks of hair; avalim - host; kajjala -

mascara; ujjvalata - splendor; rajac - shining; cakorī - cakorī bird; caru - beautiful; locanam - eyes.

. . . O queen whose eyebrows defeat Kamadeva's bow, O queen with dark, curling locks of hair, O queen whose glistening, mascara-
decorated eyes are more beautiful than two splendid cakorī birds, . . .

Text 3

tila-puṣpabha-nasagra-
    virajad-vara-mauktikam
adharoddhuta-bandhukaṁ
    kundali-bandhura-dvijam

tila - sesame; puṣpa - flower; abha - appearance; nasa - of the nose; agra - the tip; virajat - shining; vara - excellent; mauktikam - pearl; adhara - lips; uddhuta - shaken away; bandhukam - bandhuka flower; kunda - of jasmine flowers; ali - host; bandhura - beautiful; dvijam - teeth.

. . . O queen the tip of whose sesame-flowerlike nose is decorated with a beautiful, splendid pearl, O queen whose lips rebuke the bandhuka flowers, O queen whose teeth are more charming than a row of jasmines, . . .

Text 5

sa-ratna-svarṇa-rajīva-
    karṇikakṛta-karṇikam
kasturi-bindu-cibukaṁ
    ratna-graiveyakojjvalam

sa-ratna - with jewels; svarṇa - gold; rajīva - of a blue lotus flower; karṇika - the whorl; akṛta - fashioned; karṇikam - earrings; kasturi - of musk; bindu - a dot; cibukam - on the chin; ratna - jewel; graiveyaka - necklace; ujjvalam - splendid.

. . . O queen who wears earrings of jewels, gold, and lotuses, O queen whose chin is decorated with a dot of musk, O queen who wears a splendid jewel necklace, . . .

Text 6

divyaṅgada-pariṣvaṅga-
lasad-bhuja-mṛṇalikam
valari-ratna-valaya-
kalalambi-kalavikam

divya - splendid; aṅgada - armlets; pariṣvaṅga - embrace; lasat - splendid; bhuja - arms; mṛṇalikam - lotus stems; valari-ratna - of sapphires; valaya - bracelets; kala - tinkling sounds; alambi - manifested; kalavikam - above the wrist.

. . . O queen whose splendid, lotus-stem arms are embraced by glistening armlets, O queen who wears tinkling sapphire bracelets, . . .

Text 7

ratnaṅgurīyakollasi-
varagguli-karambujam
manohara-maha-hara-
vihari-kuca-kuḍmalam

ratna - jewel; aṅgurīyaka - rings; ullasi - splendid; vara - beautiful; agguli - fingers; kara-ambujam - lotus hand; manohara - charming; maha - great; hara - necklace; vihari - play; kuca - breasts; kuḍmalam - buds.

. . . O queen the fingers of whose lotus hand shine with jewel rings, O queen on whose beautiful budding breasts a great necklace playfully moves, . . .

Text 8

romali-bhujagī-murdha-
ratnabha-taralañcitam
vali-trayi-lata-baddha-
kṣīna-bhaṅgura-madhyamam

roma - of hairs; ali - line; bhujagī - snake; murdha - head; ratnabha - jewel; tarala - the chief jewel; añcitam - decorated; vali - lines; trayi - three; lata - vines; baddha - bound; kṣīna - slender; bhaṅgura - curving; madhyamam - waist.

. . . O queen whose necklace-jewel is like a jewel on the head of Your torso-hair serpent, O queen whose graceful, slender waist is bound by a vine of three folds of skin, . . .

Text 9

mani-sarasanadhara-
visphara-śroni-rodhasam
hema-rambha-madarambha-
stambhanoru-yugakṛtim

mani - of jewels; sarasana - small bells; adhara - support; visphara - broad; śroṇi - hips; rodhasam - surface; hema - golden; rambha - plantain tree; mada-arambha - overwhelmed; stambhana - stunned; uru - thighs; yuga - pair; akṛtim - form.

. . . O queen whose broad hips support a chain of small, jewelled bells, O queen whose two beautiful thighs stun the charming golden plantain trees, . . .

Text 10

janu-dyuti-jita-kṣulla-
pīta-ratna-samudgakam
śaran-nīraja-nīrajya-
mañjīra-viranat-padam

janu - of the knees; dyuti - splendor; jita - defeated; kṣulla - small; pīta-ratna - topaz; samudgakam - chest; śaran - autumn; nīraja - clouds; nīrajya - worship; mañjīra - charming; viraṇat - sounding; padam - feet.

. . . O queen whose knees defeat the topaz jewel-chest, O queen whose feet and tinkling anklets are worshiped by the autumn lotus flowers, . . .

Text 11

rakendu-koṭi-saundarya-

jaitra-pada-nakha-dyutim
aṣṭabhiḥ sattvikair bhavair
akulī-kṛta-vigraham

rakendu-koṭi - millions of full moons; saundarya - beauty; jaitra - defeating; pada - feet; nakha - nails; dyutim - splendor; aṣṭabhiḥ - with eight; sattvikaiḥ - sattvika; bhavaiḥ - ecstasies; akulī-
kṛta - filled; vigraham - whose form.

. . . O queen the splendor of whose toenails defeats the beauty of millions of full moons, O queen whose transcendental form is agitated by the eight sattvika ecstasies, . . .

Text 12

mukundaṅga-kṛtapaṅgam
anaṅgormi-taraṅgitam
tvam arabdha-śriyanandaṁ
vande vṛndavaneśvari

mukunda - of Mukunda; aṅga - on the form; kṛta-
apaṅgam - sidelong glances; anaṅga - of amorous desire; urmi-taraṅgitam - in the ocean of waves; tvam - You; arabdha - begun; śriya - beauty; anandam - bliss; vande - I offer my respectful obeisances; vṛndavaneśvari - O queen of Vṛndāvana.

. . . O queen who casts a sidelong glance at the transcendental body of Lord Mukunda, O queen tossed about by the waves of amorous desire, O queen full of transcendental beauty and bliss, O queen of Vṛndāvana, I bow down and offer my respectful obeisances to You.

Text 13

ayi prodyan-maha-bhava-
madhurī-vihvalantare
aśeṣa-nayikavastha
prakaṭyadbhuta-ceṣṭite

ayi - Oh!; prodyan - rising; maha - great; bhava - ecstasy; madhurī - by sweetness; vihvala - agitated; antare - at heart; aśeṣa - of all; nayika - heroines; avastha - situation; prakaṭya - manifestaion; adbhuta - wonder;; ceṣṭite - activities.

O queen whose heart is overcome by the sweetness of rising ecstatic love, O queen who wonderfully displays the characteristics of all kinds of amorous heroines, . . .

Text 14

sarva-madhurya-viccholī-
nirmanthita-padambuje
indira-mṛgya-saundarya-
sphurad-aṅghri-nakhañcale

sarva - all; madhurya - sweetness; viccholī - abundance; nirmanthita - filled; padambuje - lotus feet; indira - by the goddess of fortune; mṛgya - sought; saundarya - beauty; sphurat - manifest; aṅghri - of the feet; nakhañcale - the tips of thenails.

. . . O queen whose lotus feet are filled with all sweetness, O queen the beauty of whose toenails is eagerly sought by the goddess of fortune, . . .

Text 15

gokulendu-mukhī-vṛnda-
sīmantottaṁsa-mañjarī
lalitadi-sakhī-yutha-
jīvatu-smita-korake

gokulendu - of the moon of Gokula; mukhī - face; vṛnda - multitude; sīmanta - in the parted hair; uttaṁsa - ornament; mañjarī - flower blossom; lalitadi - beginning with Lalita; sakhī - friends; yutha - multitudes; jīvatu - life; smita - smile; korake - bud.

. . . O flower worn in the parted hair of the moon-faced girls of Gokula, O queen whose budding smile is the life of Lalita and Your other friends, . . .

Text 16

caṭulapaṅga-madhurya-
bindunmadita-madhave
tata-pada-yaśaḥ-stoma-
kairavananda-candrike

caṭula - moving; apaṅga - corner of the eye; madhurya - sweetness; bindu - by a drop; unmadita - maddened; madhave - Madhava; tata-pada - of Her dear father; yaśaḥ - the fame; stoma - abundance; kairava - the white lotus; ananda - bliss; candrike - moonlight.

. . . O queen a drop of the sweetness of whose restless sidelong glance maddens Lord Madhava, O moonlight of bliss for the white lotuses of Your father's fame, . . .

Text 17

apara-karuna-pura-
puritntar-mano-hrade
prasīdasmiñ jane devi
nija-dasya-spṛha-juṣi

apara - shoreless; karuṇa - of mercy; pura - flood; purita - flooded; ntaḥ - within; manaḥ - of the heart; hrade - in the lake; prasīda - please be kind; asmiñ - to this; jane - person; devi - O queen; nija - own; dasya - service; spṛha - desire; juṣi - possessing.

. . . O queen the lake of whose heart is filled with a limitless flood of mercy, please be kind to this person who yearns to attain Your service.

Text 18

kaccit tvaṁ caṭu-paṭuna
tena goṣṭhendra-sununa
prarthyamana-calapaṅga-
prasada drakṣyase maya

kaccit - when?; tvam - You; caṭu-paṭuna - expert at speaking sweet words; tena - by Him; goṣṭhendra-
sununa - the prince of Vraja; prarthyamana - begged; calapaṅga - sidelong glance; prasada - mercy; drakṣyase - will be seen; maya - by me.

When will I see the sweetly speaking prince of Vraja beg for the mercy of Your restless sidelong glance?

Text 19

tvaṁ sadhu madhavī-puṣpair
madhavena kala-vida
prasadhyamanaṁ khidyantīṁ
vījayiṣyamy ahaṁ kada

tvam - You; sadhu - with beautiful; madhavī-
puṣpaiḥ - madhavī flowers; madhavena - by Madhava; kala-
vida - expert; prasadhyamanam - decorated; khidyantīm - uncomfortable;
vījayiṣyamy - will fan; aham - I; kada - when?

When, as artistic Madhava carefully decorates You with madhavī flowers, and You begin to feel a little uncomfortable, will I fan You?

Text 20

keli-visraṁsino vakra-
keśa-vṛndasya sundari
saṁskaraya kada devi
janam etaṁ nidekṣyasi

keli - because of pastimes; visraṁsinaḥ - falling; vakra - curling; keśa - hair;
vṛndasya - abundance; sundari - O) beautiful one; saṁskaraya - to set in order;
kada - when; devi - O queen; janam - person; etam - this; nidekṣyasi - will You
order.

O queen, when will You order this person to fix Your curling locks of hair now disarrayed because of Your pastimes?

Text 21

kada bimboṣṭhi tambulaṁ

maya tava mukhambuje
arpyamanaṁ vrajadhīśa
sunur acchidya bhokṣyate

kada - when; bimba - bimba fruit; oṣṭhi - lips; tambulam - betelnuts; maya - by me; tava - of You; mukhambuje - in the lotus mouth; arpyamanam - being placed; vrajadhīśa - of the king of Vraja; sunuḥ - the son; acchidya - breaking; bhokṣyate - will taste.

O queen whose lips are like bimba fruits, when will the prince of Vraja snatch away and enjoy the betelnuts as I place them in Your lotus mouth?

Text 22

vraja-raja-kumara-vallabha-
kula-sīmanta-mani prasīda me
parivara-ganasya te yatha
padavī me na devīyasī bhavet

vraja-raja - of the king of Vraja; kumara - of the son; vallabha - the beloved; kula - of the multitudes; sīmanta - in the parted hair; mani - the jewel; prasīda - please be merciful; me - to me; parivara - of associates; gaṇasya - of the multitudes; te - of You; yatha - as; padavī - the path; me - of me; na - not; devīyasī - far away; bhavet - may be.

O jewel in the parted hair of the beloveds of the prince of Vraja, let not the path of Your intimate friends be far from me.

Text 23

karunaṁ muhur arthaye paraṁ
tava vṛndavana-cakravartini
api keśiripor yatha bhavet
sa caṭu-prarthana-bhajanaṁ janaḥ

karunam - mercy; muhuḥ - at every moment; arthaye - I beg; param - greatly; tava - of You; vṛndavana-
cakravartini - O queen of Vṛndāvana; api - also; keśiripoḥ - of Lord Kṛṣṇa, the enemy of Keśī; yatha - as; bhavet - may be; sa - he; caṭu-prarthana - of glorification; bhajanam - abode; janaḥ - person.

O queen of Vṛndāvana, moment aftermoment I beg only for Your kindness. By Your kindness may this person become able to offer proper prayers to Lord Kṛṣṇa, the enemy of Keśī.

Text 24

imaṁ vṛndavaneśvarya
jano yaḥ paṭhati stavam
caṭu-puṣpañjaliṁ nama
sa syad asyaḥ kṛpaspadam

imam - this; vṛndavaneśvarya - of the queen of Vṛndāvana; janaḥ - person; yaḥ - who; paṭhati - reads; stavam - prayer; caṭu-puṣpañjalim - Caṭupuṣpañjali; nama - named; sa - he; syat - may be; asyaḥ - of Her; kṛpaspadam - the object of mercy.

May whoever reads this prayer to the queen of Vṛndāvana, which bears the name Caṭu-puṣpañjali (A Handful of Prayer-flowers), become the object of Her mercy.

Śri Gāndharvā-prārthanāṣṭaka
Eight Appeals to Śri Rādhā

Text 1

vṛndavane viharator iha keli-kuñje
matta-dvipa-pravara-kautuka-vibhramena
sandarśayasva yuvayor vadanaravinda-
dvandvaṁ vidhehi mayi devi kṛpaṁ prasīda

vṛndavane - ibn Vṛndāvana; viharatoḥ - enjoying transcendental pastimes; iha - here; keli-kuñje - in the pastimegrove; matta - maddened; dvipa - elephant; pravara - excellent; kautuka - enthusiastic; vibhramena - with pastimes; sandarśayasva - please reveal; yuvayoḥ - of the youthful couple; vadanaravinda - lotus face; dvandvam - pair; vidhehi - please give; mayi - to me; devi - O queen; kṛpam - mercy; prasīda - please be kind.

Please reveal the lotus faces of You both as, with the enthusiasm of two

maddened elephants, You enjoy pastimes in the pleasure-groves of Vṛndāvana. O queen please be kind to me. Please be kind.

Text 2

ha devi kaku-bhara-gadgadayadya vaca
    yace nipatya bhuvi daṇḍavad udbhaṭartiḥ
asya prasadam abudhasya janasya kṛtva
    gandharvike nija-gane gananaṁ vidhehi

ha - O; devi - queen; kaku-bhara - with many words choked with emotion; gadgadayadya - stammering; vaca - with words; yace - I beg; nipatya - falling down; bhuvi - on the ground; daṇḍavat - like a stick; udbhaṭartiḥ - distressed; asya - of him; prasadam - kindness; abudhasya - foolish; janasya - person; kṛtva - doing; gandharvike - O Rādhā; nija - own; gaṇe - associates; gaṇanam - of the counting; vidhehi - please do.

Falling down like a stick on the ground, distressed, and stammering with words choked with emotion, I beg You: O Queen Gandharvika, please be kind to this foolish person and count him one of Your associates.

Text 3

śyame rama-ramana-sundarata-variṣṭha-
    saundarya-mohita-samasta-jagaj-janasya
śyamasya vama-bhuja-baddha-tanuṁ kadahaṁ
    tvam indira-virala-rupa-bharaṁ bhajami

śyame - O beautiful one; rama - of the goddess of fortune; ramana - tha the husband; sundarata - handsomeness; variṣṭha - greater; saundarya - by handsomeness; mohita - enchanted; samasta - all; jagaj - the worlds; janasya - of the person; śyamasya - Śyama; vama - left; bhuja - arm; baddha - bound; tanum - form; kada - when?; aham - I; tvam - You; indira - than the goddess of fortune; virala - distant; rupa - beauty; bharam - abundance; bhajami - I worship.

O beautiful one, when shall I worship You, Your intense beauty leaving the goddess of fortune far behind, and Your transcendental form bound by the left arm of Lord Śyama, who charms all the worlds with His handsomeness far greater than that of Lord Narayaṇa?

Text 4

tvaṁ pracchadena mudira-cchavina pidhaya
    mañjīra-mukta-caranaṁ ca vidhaya devi
kuñje vrajendra-tanayena virajamane
    naktaṁ kada pramuditam abhisarayiṣye

    tvam - You; pracchadena - with a cape; mudira-cchavina - splendid as a cloud; pidhaya - covering; mañjīra - ankle-bells; mukta - silent; caraṇam - feet; ca - and; vidhaya - making; devi - O queen; kuñje - in the forest; vrajendra - of the king of Vraja; tanayena - with the son; virajamane - shining; naktam - at night; kada - when?; pramuditam - jubilant; abhisarayiṣye - will I lead to the meeting.

    O queen, when, covering You with a cape as splendid as a monsoon cloud, and removing Your ankle-bells from Your feet, will I lead happy You to a splendid forest grove at night for a meeting with the prince of Vraja?

Text 5

kuñje prasuna-kula-kalpita-keli-talpe
    samviṣṭayor madhura-narma-vilasa-bhajoḥ
loka-trayabharanayoś caranambujani
    samvahayiṣyati kada yuvayor jano 'yam

    kuñje - in the forest; prasuna-kula - of flowers; kalpita - made; keli - pastime; talpe - on the bed; samviṣṭayoḥ - entered; madhura - sweet; narma - joking words; vilasa - pastimes; bhajoḥ - enjoying; loka - worlds; traya - of the three; abharaṇayoś - the two ornaments; caraṇambujani - lotus feet; samvahayiṣyati - will I massage; kada - when?; yuvayoḥ - of You both; janaḥ - person; ayam - this.

    When, as You, the two ornaments of the three worlds, recline on a pastime bed of flowers and enjoy pastimes of sweet joking words, will this person massage Your lotus feet?

Text 6

tvat-kunda-rodhasi vilasa-pariśramena

svedambu-cumbi-vadanamburuha-śriyau vam
vṛndavaneśvari kada taru-mula-bhajau
samvījayami camarī-caya-camarena

tvat-kunda-rodhasi - on the shore of Your lake; vilasa - from pastimes; pariśramena - with fatigue; svedambu - perspiration; cumbi - kissing; vadanamburuha - lotus faces; śriyau - handsomeness; vam - You both; vṛndavaneśvari - O queen of Vṛndāvana; kada - when?; taru - of a tree; mula - at the root; bhajau - being; samvījayami - will I fan; camarī-caya-camareṇa - with a camarī fan.

O queen of Vṛndāvana, when, the two of You staying under a tree by the shore of Your lake and Your handsome lotus faces kissed with perspiration from of the fatigue of Your pastimes, will I fan You both with a camara wisk?

Text 7

līnaṁ nikuñja-kuhare bhavatīṁ mukunde
citraiva sucitavatī rucirakṣi naham
bhugna bhruvaṁ na racayeti mṛṣa-ruṣaṁ tvam
agre vrajendra-tanayasya kadanuneṣye

līnam - entered; nikuñja-kuhare - in the depths of the forest; bhavatīm - You; mukunde - Mukunda; citra - Citra; eva - certainly; sucitavatī - indicated; rucirakṣi - O beautiful-eyed one; na - not; aham - I; bhugna - with bent; bhruvam - eyebrows; na - don't; racaya - do; iti - indeed; mṛṣa - false; ruṣam - anger; tvam - You; agre - in the presence; vrajendra - Of the king of Vraja; tanayasya - of the son; kada - when?; anuneṣye - will I pacify.

When, as You playfully hide in a forest cave, and Citra hints that now, O beautiful-eyed one, You are trapped by Mukunda, and I say, Don't knit Your eyebrows," will I lead You, as You feign anger, into the presence of the prince of Vraja?

Text 8

vag-yuddha-keli-kutuke vraja-raja-sunuṁ
jitvonmadam adhika-darpa-vikasi-jalpam
phullabhir alibhir analpam udīryamana-
stotraṁ kada nu bhavatīm avalokayiṣye

vag - of words; yuddha - battle; keli-kutuke - in the transcendental pastime; vraja - of Vraja; raja - of the king; sunum - the son; jitva - defeating; unmadam -

intoxicated; adhika - very; darpa - proud; vikasi - manifested; jalpam - joking words; phullabhiḥ - blossoming; alibhiḥ - by friends; analpam - great; udīryamaṇa - spoken; stotram - praises; kada - when?; nu - indeed; bhavatīm - You; avalokayiṣye - will I see.

When will I see You as, after defeating the prince of Vraja in a playful verbal duel, intoxicated with happiness and speaking many proud words, You are elaborately praised by the Your blossoming friends?

Text 9

yaḥ ko 'pi suṣṭhu vṛṣabhanu-kumarikayaḥ
samprarthanaṣṭakam idaṁ paṭhati prapannaḥ
sa preyasa saha sametya dhṛta-pramoda
tasya prasada-laharīm urarī-karoti

yaḥ - who; ko 'pi - whoever; suṣṭhu - nicely; vṛṣabhanu-kumarikayaḥ - of the daughter of King Vṛṣabhanu; samprarthanaṣṭakam - eight appeals; idam - this; paṭhati - reads; prapannaḥ - surrendered; sa - She; preyasa - Her lover; saha - with; sametya - meeting; dhṛta - held; pramoda - joy; tasya - of him; prasada - mercy; laharīm - waves; urarī-karoti - accepts.

Whatever surrendered devotee reads these eight appeals to the daughter of King Vṛṣabhanu, She, along with Her beloved, happily splashes with waves of mercy.

Nāma-yugāṣṭaka
Eight Names of the Divine Couple

Text 1

radha-madhavayor etad
vakṣye nama-yugaṣtakam
radha-damodarau purvaṁ
radhika-madhavau tataḥ

radha-madhavayoḥ - of Śri Śri Rādhā-Madhava; etat - this; vakṣye - I will speak;

nama-yugaṣṭakam - eight names; radha-damodarau - Rādhā-Damodara; purvam - beginning; radhika-madhavau - Rādhikā-Madhava; tataḥ - then.

I shall now speak eight names of the Divine Couple. They are: 1. Rādhā-Damodara, 2. Rādhikā-Madhava,

Text 2

vṛṣabhanu-kumarī ca
tatha gopendra-nandanaḥ
govindasya priya-sakhī
gandharva-bandhavas tataḥ

vṛṣabhanu-kumarī - the daughter of King Vṛṣabhanu; ca - and; tatha - then; gopendra-nandanaḥ - the son of the king of the gopas; govindasya - of Govinda; priya-
sakhī - the dear friend; gandharva-bandhavaḥ - the friend of Rādhā; tataḥ - then.

3. Vṛṣabhanu's daughter and Nanda's son, 4. Govinda's friend and Rādhā's friend.

Text 3

nikuñja-nagarau goṣṭha-
kiśora-jana-śekharau
vṛndavanadhipau kṛṣna-
vallabha-radhika-priyau

nikuñja - of the forest; nagarau - the hero and heroine; goṣṭha - of Vraja; kiśora-jana - of the youths; śekharau - the two crowns; vṛndavanadhipau - the king and queen of Vṛndāvana; kṛṣna - of Kṛṣna; vallabha - the beloved; radhika - of Rādhikā; priyau - the beloved.

5. the hero and heroine of the forest, 6. the two crowns of of youth, 7. the king and queen of Vṛndāvana, and 8. Kṛṣṇa's beloved and Rādhikā's beloved.

Vraja-navina-yuva-dvandvāṣṭaka

Eight Prayers Glorfying the Youthful Couple of Vraja

Text 1

adurvidha-vidagdhataspada-vimugdha-veśa-śriyor
amanda-śikhikandhara-kanaka-nindi-vasas-tviṣoḥ
sphurat-puraṭa-ketakī-kusuma-vibhramabhra-prabha-
nibhaṅga-mahasor bhaje vraja-navīna-yunor yugam

adurvidha - complete; vidagdhata - of intelligence; aspada - the abode; vimugdha - charming; veśa - appearance; śriyoḥ - handsomeness; amanda - great; śikhikandhara - śikhikandhara; kanaka - and gold; nindi - rebuking; vasaḥ - garments; tviṣoḥ - splendor; sphurat - blossoming; puraṭa - golden; ketakī - ketakī flower; kusuma - flower; vibhrama - charm; abhra - cloud; prabha - splendor; nibha - like; aṅga - of the bodies; mahasoḥ - splendor; bhaje - I worship; vraja - of Vraja; navīna-yunoḥ - the young; yugam - couple.

I worship the youthful couple of Vraja, who are full of all handsomeness, charm, and intelligence, the splendor of whose garments eclipses śikhikandhara and gold, and the splendor of whose transcendental forms is like a golden ketakī flower and a monsoon cloud.

Text 2

samṛddha-vidhu-madhurī-vidhurata-vidhanoddhurair
navamburuha-ramyata-mada-viḍambanarambhibhiḥ
vilimpad iva varnakavali-sahodarair dik-taṭīr
mukha-dyuti-bharair bhaje vraja-navīna-yunor yugam

samṛddha - full; vidhu - moon; madhurī - sweetness; vidhurata - suffering; vidhana - doing; uddhuraiḥ - pride; nava - new; amburuha - lotuses; ramyata - charm; mada - pride; viḍambana - mocking; arambhibhiḥ - eager; vilimpat - anointed; iva - as if; varnakavali - with many fragrant ointments; sahodaraiḥ - with brothers; dik-taṭīḥ - the directions; mukha - of the faces; dyuti - splendor; bharaiḥ - with abundance.

I worship the youthful couple of Vraja, who anoint all directions with Their faces' splendor, which is the brother of all fragrant substances, which eclipses the sweetness of the full moon, and which mocks the lotus flowers' pride in their beauty.

Text 3

vilasa-kalahoddhati-skhalad-amanda-sindura-bhag-
akharva-madanaṅkuśa-prakara-vibhramair aṅkitam
madoddhuram ivebhayor mithunam ullasad vallarī-
gṛhotsava-rataṁ bhaje vraja-navīna-yunor yugam

vilasa - pastime; kalaha - quarrel; uddhati - shaking; skhalat - fallen; amanda - great; sindura - of sindura; bhag - possessing; akharva - great; madana - of Kamadeva; aṅkuśa - elephant-
goad; prakara - many; vibhramaiḥ - with pastimes; aṅkitam - marked; mada - with pride; uddhuram - filled; iva - like; ibhayoḥ - ;of elephants; mithunam - a pair; ullasat - splendid; vallarī - vine; gṛha - cottage; utsava - festival; ratam - happiness.

I worship the youthful couple of Vraja, who shook off a great abundance of red sindura in Their playful quarrel, who are like two proud, splendid elephants playfully marked by Kamadeva's great goad, and who are intent on enjoying a festival of transcendental pastimes in the cottage of vines.

Text 4

ghana-pranaya-nirjhara-prasara-labdha-purter mano-
hradasya parivahitam anusaradbhir asraiḥ plutam
sphurat-tanu-ruhaṅkurair nava-kadamba-jṛmbha-śriyaṁ
vrajat tad aniśaṁ bhaje vraja-navīna-yunor yugam

ghana - intense; praṇaya - of love; nirjhara - streams; prasara - flowing; labdha - obtained; purteḥ - of the flood; manaḥ - the heart; hradasya - of the lake; parivahitam - flowed; anusaradbhiḥ - following after; asraiḥ - with tears; plutam - flooded; sphurat - manifested; tanu-
ruha - hairs; aṅkuraiḥ - with sprouts; nava - new; kadamba - kadamba flowers; jṛmbha - yawning; śriyam - beauty; vrajat - going; tat - that; aniśam - day and night.

I worship the youthful couple of Vraja, who are flooded with tears of joy flowing from Their hearts' lakes filled by the swiftly flowing mountain streams of Their intense love, and who, the hairs of Their bodies erect with bliss, have become as splendid as blossoming kadamba flowers.

Text 5

anaṅga-rana-vibhrame kim api bibhrad-acaryakaṁ
mithaś-calad-dṛg-añcala-dyuti-śalakaya kīlitam
jagaty-atula-dharmabhir madhura-narmabhis tanvator
mitho vijayitaṁ bhaje vraja-navīna-yunor yugam

anaṅga - amorous; rana - battle; vibhrame - in the pastimes; kim api - something; bibhrat - manifesting; acaryakam - the status of a teacher; mithaś - together; calat - moving; dṛg - eyes; añcala - from the corners; dyuti - glory; śalakaya - by the arrow; kīlitam - pierced; jagaty - in the universe; atula - peerless; dharmabhiḥ - natures; madhura - sweet; narmabhiḥ - with joking words; tanvatoḥ - performing; mithaḥ - together; vijayitam - glory.

I worship the youthful couple of Vraja, who, both geeat acaryas in the pastimes of amorous battle, first wound each other with the arrows of the splendor of Their restless sidelong glances, and finally defeat each other with sweet joking words that have no equal in the entire world.

Text 6

adṛṣṭa-cara-caturī-cana-caritra-citrayitaiḥ
saha pranayibhir janair viharamanayor kanane
paraspara-mano-mṛgaṁ śravana-caruṇa carcarī-
cayena rajayad bhaje vraja-navīna-yunor yugam

adṛṣṭa - unprecedented; cara - motions; caturī-caṇa - of expertise; caritra - pastimes; citrayitaiḥ - wonderful; saha - with; praṇayibhiḥ - affectionate; janaiḥ - people; viharamanayoḥ - enjoying transcendental pastimes; kanane - in the forest; paraspara - together; manaḥ - hearts; mṛgam - deer; śravaṇa - ears; caruṇa - beautiful; carcarī-cayena - with clapping the rhythm carcarī; rajayat - pleasing.

I worship the youthful couple of Vraja, who enjoy transcendental pastimes in the forest with Their affectionate friends expert at very wonderful playfulness, and who delight the deer and doe of each other's heart with rhythmic clapping very pleasing to the ear.

Text 7

maranda-bhara-mandira-prati-navaravindavalī-
    sugandhini viharayor jala-vihara-visphurjitaiḥ
tape sarasi vallabhe salila-vadya-vidya-vidhau
    vidagdha-bhujayor bhaje vraja-navīna-yunor yugam

    maranda-bhara - of an abundance of nectar; mandira - the abodes; prati-nava-aravinda-avalī - new lotuses; sugandhini - fragrant; viharayoḥ - enjoying pastimes; jala - water; vihara - pastimes; visphurjitaiḥ - manifesting; tape - in the hot summer; sarasi - in the lake; vallabhe - favorite; salila - in water; vadya - music; vidya - science; vidhau - ways; vidagdha - expert; bhujayoḥ - arms.

    I worship the youthful couple of Vraja, who, Their arms expert at gracefully rhythmic splashing, during the hot summer enjoy water-pastimes in Their favorite lake fragrant with many new lotuses that are great palaces filled with sweet honey.

Text 8

mṛṣa-vijaya-kaśibhiḥ kalita-caturī-raśibhiḥ
    glahasya haranaṁ haṭhat prakaṭayadbhir uccair gira
tad-akṣa-kali-dakṣayoḥ kalita-pakṣayoḥ sakṣibhiḥ
    kulaiḥ sva-suhṛdaṁ bhaje vraja-navīna-yunor yugam

    mṛṣa - falsely; vijaya - victory; kaśibhiḥ - claiming; kalita - possessing; caturī - of cleverness; raśibhiḥ - an abundance; glahasya - of the prize; haranam - taking; haṭhat - by force; prakaṭayadbhiḥ - proclaiming; uccaiḥ - with loud; gira - words; tat - that; akṣa - dice; kali - quarrel; dakṣayoḥ - expert; kalita - manifested; pakṣayoḥ - sides; sakṣibhiḥ - by witnesses; kulaiḥ - many; sva - own; suhṛdam - friends.

    I worship the youthful couple of Vraja, who are expert at quarrelling in the dice-game, the expert friends of both sides, witnesses to the game, loudly proclaiming victory and forcibly taking the wagered prizes.

Text 9

idaṁ valita-tuṣṭayaḥ paripaṭhanti padyaṣṭakaṁ
    dvayor guna-vikasi ye vraja-navīna-yunor janaḥ
muhur nava-navodayaṁ pranaya-madhurīm etayor
    avapya nivasanti te pada-saroja-yugmantike

idam - this; valita - manifested; tuṣṭayaḥ - happiness; paripaṭhanti - read; padyaṣṭakam - eight verses; dvayoḥ - of the divine couple; guna - with transcendental virtues; vikasi - blossoming; ye - they who; vraja - of Vraja; navīna-yunoḥ - of the youthful couple; janaḥ - a person; muhuḥ - at every moment; nava - newer; nava - and newer; udayam - arisal; praṇaya - of love; madhurīm - sweetness; etayoḥ - of Them; avapya - attaining; nivasanti - reside; te - they; pada - feet; saroja - lotus; yugma - pair; antike - near.

They who take pleasure in reading these eight verses, which blossom with the transcendental qualities of the youthful couple of Vraja, will attain the ever-new sweetness of pure transcendental love, and will reside near the Divine Couple's lotus feet.

Text 10

koṇenakṣṇaḥ pṛthu-ruci mitho harina lihyamanav
ekaikena pracura-pulakenopaguḍhau bhujena
gaurī-śyamau vasana-yugalaṁ śyama-gauraṁ vasanau
radha-kṛṣnau smara-vilasitoddama-tṛṣṇau smarami

koṇena - by the corners; akṣṇaḥ - of the eyes; pṛthu-ruci - great splendor; mithaḥ - together; harina - captivating; lihyamanav - being tasted; ekaikena - one by one; pracura-pulakena - with bodily hairs erect with joy; upaguḍhau - embraced; bhujena - by arms; gaurī - fair; śyamau - and dark; vasana - garments; yugalam - pair; śyama - dark; gauram - and fair; vasanau - manifesting; radha - Rādhā; kṛṣnau - and Kṛṣna; smara - amorous; vilasita - pastimes; uddama - intense; tṛṣṇau - thirst; smarami - I meditate.

I meditate on Śri Śri Rādhā-Kṛṣṇa, who from the charming corners of Their eyes lick each other's splendid beauty, who embrace each other with arms where the hairs stand erect in ecstasy, who are fair and dark, who wear blue and golden garments, and who thirst to enjoy transcendental amorous pastimes.

Karpaṇya-pañjika-stotra
A List of Requests

Text 1

tiṣṭhan vṛndaṭavī-kuñje
vijñaptiṁ vidadhaty asau
vṛndaṭavīśayoḥ pada-
padmeṣu kṛpaṇo janaḥ

tiṣṭhan - staying; vṛndaṭavī - in Vṛndāvana;kuñje - forest; vijñaptim - an appeal; vidadhaty - does; asau - he; vṛndaṭavīśayoḥ - of the king and queen of Vṛndāvana; pada - feet; padmeṣu - at the lotus; kṛpaṇaḥ - poor; janaḥ - person.

A very poor man living in Vṛndāvana forest presents the following appeal at the lotus feet of Vṛndāvana's king and queen.

Text 2

navendīvara-sandoha-
saundaryaskandana-prabham
caru-gorocana-garva-
gaurava-grasi-gaurabham

nava - new; indīvara - of lotuses; sandoha - all; saundarya - beauty; askandana - rebuking; prabham - splendor; caru - beautiful; gorocana - of gorocana; garva - the pride; gaurava - great; grasi - devouring; gaurabham - golden splendor.

O king whose luster eclipses the splendor of newly blossomed blue lotus flowers, O queen whose fair complexion devours the intense pride of yellow gorocana,

Text 3

śatakumbha-kadamba-śrī-
viḍambi-sphurad-ambaram
harata kiṁśukasyaṁśun
aṁśukena virajitam

śatakumbha - of gold; kadamba - of an abundance; śrī - the splendor; viḍambi - rebuking; sphurat - manifested; ambaram - garments; harata - removing; kiṁśukasya - of the kiṁśuka flower; aṁśun - the splendor; aṁśukena - with

garments; virajitam - decorated.

. . . O king whose splendid garments mock the beauty of golden kadamba flowers, O queen whose splendid garments eclipse the glory of red kiṁśuka flowers, . . .

Text 4

sarva-kaiśoravad-vṛnda-
    cuḍaruḍha-harinmanim
goṣṭhaśeṣa-kiśorīnaṁ
    dhammillottaṁsa-malikam

sarva - of all; kaiśoravat - youths; vṛnda - of the multitude; cuḍaruḍha - the crowning; harinmaṇim - sapphire; goṣṭha - Vraja; aśeṣa - all; kiśorīṇam - youths; dhammilla - in the braided hair; uttaṁsa - the ornament; malikam - jasmine flowers.

. . . O king who is the sapphire crown of all youths, O queen who is the jasmine flower crown in the decorated braids of all the girls in Vraja, . . .

Text 5

śrīśa-mukhyatma-rupanaṁ
    rupatiśayi-vigraham
ramojjvala-vrajavadhu
    vraja-vismapi-sauṣṭhavam

śrīśa - of the Personality of Godhead; mukhyatma - the first self; rupaṇam - of the forms; rupa-atiśayi - the most handsome; vigraham - form; rama - the goddess of fortune; ujjvala - splendid; vraja - of Vraja; vadhu - girls; vraja - multitudes; vismapi - filling with wonder; sauṣṭhavam - excellent.

. . . O king whose transcendental form is most handsome of all forms of the Personality of Godhead, O queen whose beauty fills with wonder the girls of Vraja, who are more beautiful than the goddess of fortune, . . .

Text 6

saurabhya-hṛta-gandharvaṁ
gandhonmadita-madhavam
radharodhana-vaṁśīkaṁ
mahatī-mohitacyutam

saurabhya - by the fragrance; hṛta - enchanted; gandharvam - Rādhā; gandha - by the fragrance; unmadita - maddened; madhavam - Madhava; radha - Rādhā; arodhana - checking; vaṁśīkam - the flute; mahatī - by the lute; mohita - e4nchanted; acyutam - infallible Kṛṣna.

. . . O king whose fragrance captivates Śri Rādhā, O queen whose fragrance maddens Lord Madhava, O king whose flute stuns Śri Rādhā, O queen whose vīna charms infallible Kṛṣna, . . .

Text 7

radha-dhṛti-dhana-sthena-
locanañcala-capalam
dṛg-añcala-kala-bhṛṅgī-
daṣṭa-kṛṣna-hṛd-ambujam

radha - of Rādhā; dhṛti - the peacefulness; dhana - the wealth; sthena - thief; locana - of the eyes; añcala - the corners; capalam - restless; dṛg - of the eyes; añcala - the corners; kala - portion; bhṛṅgī - bumblebee; daṣṭa - bitten; kṛṣṇa - Kṛṣṇa's; hṛt - heart; ambujam - lotus.

. . . O king whose restless sidelong glances are the thief that steals Rādhā's peacefulness, O queen whose bumblebee sidelong glance bites the lotus of Kṛṣṇa's heart, . . .

Text 8

radha-guḍha-parīhasa-
prauḍhi-nirvacanī-kṛtam
vrajendra-suta-narmokti-
romañcita-tanu-latam

radha - of Rādhā; guḍha - concealed; parīhasa - smile; prauḍhi - completion;

nirvacanī - silent; kṛtam - become; vrajendra - of the king of Vraja; suta - of the son; narma - joking; ukti - words; roma - hairs; añcita - erect; tanu - body; latam - vine.

. . . O king who made no reply to Rādhā's mysterious jokes, O queen the hairs of whose vinelike form stood erect with joy as You heard the prince of Vraja's joking words, . . .

Text 9

divya-sad-guna-manikya-
śreni-rohana-parvatam
umadi-ramanī-vyuha-
spṛhanīya-gunotkaram

divya - splendid; sat - transcendental; guna - virtues; maṇikya - rubies; śreṇi - multitude; rohaṇa - increasing; parvatam - mountain; uma - with Uma; adi - beginning; ramaṇī - of beautiful girls; vyuha - multitudes; spṛhaṇīya - desirable; guṇa - of virtues; utkaram - multitudes.

. . . O king whose splendid transcendental virtues are an eternally growing mountain of rubies, O queen whose many transcendental virtues are desired by Parvatī and all other beautiful girls, . . .

Text 10

tvaṁ ca vṛndavanadhīśa
tvaṁ ca vṛndavaneśvari
kakubhir vandamano 'yaṁ
mandaḥ prarthayate janaḥ

tvam - You; ca - and; vṛndavanadhīśa - O king of Vṛndāvana; tvam - You; ca - and; vṛndavaneśvari - O queen of Vṛndāvana; kakubhiḥ - with words choked with emotion; vandamanaḥ - bowing down; ayam - this; mandaḥ - foolish; prarthayate - begs; janaḥ - person.

. . . O king of Vṛndāvana, O queen of Vṛndāvana, bowing down before You, with a choked voice this foolish person appeals to You.

Text 11

yogyata me na kacid vaṁ
kṛpa-labhaya yady api
maha-kṛpalu-maulitvat
tathapi kurutaṁ kṛpam

yogyata - suitability; me - of me; na - not; kacit - something; vam - of You both; kṛpa - mercy; labhaya - for attaining; yady api - although; maha - very; kṛpalu - merciful; maulitvat - because of being the crowns; tathapi - nevertheless; kurutam - please do; kṛpam - mercy.

Although I am not worthy to receive Your mercy, please be merciful to me, for You are the crowns of all who are merciful.

Text 12

ayogye 'py aparadhe 'pi
dṛśyante kṛpayakulaḥ
maha-kṛpalavo hanta
loke lokeśa-vanditau

ayogye - unworthy; apy - even; aparadhe - offender; api - even; dṛśyante - are seen; kṛpaya - with mercy; akulaḥ - they who aer filled; maha-kṛpalavaḥ - very merciful; hanta - indeed; loke - in the world; lokeśa - for the demigods; vanditau - the object of worship.

O king and queen worshiped by the masters of all the worlds, they who are very merciful are filled with mercy even for the unworthy and even for the offenders.

Text 13

bhakter vaṁ karuna-hetor
leśabhaso nasti me
maha-līleśvarataya
tad apy atra prasīdatam

bhakteḥ - of devotional service; vam - You both; karuna - of mercy; hetoḥ - the

cause; leśa - of a fragment; abhasaḥ - a shadow; na - not; asti - is; me - of me; maha - great; līla - of pastimes; īśvarataya - because of being the masters; tad apy - still; atra - here; prasīdatam - please be kind.

Although I have not the dimmest shadow of pure devotion, which is the only way to attain You, still, because You are the masters of playful transcendental pastimes, please be merciful to me.

Text 14

jane duṣṭe 'py asakte 'pi
prasīdanto vilokitaḥ
maha-līla maheśaś ca
ha nathau bahavo bhuvi

jane - person; duṣṭe - wicked; apy - even; asakte - indifferent; api - even; prasīdantaḥ - are kind; vilokitaḥ - seen; maha-līla - great pastimes; maheśaś - powerful controllers; ca - and; ha - O; nathau - Lords; bahavaḥ - many; bhuvi - in this world.

O my king and queen, in this world many powerful controllers and many playful persons are seen to be merciful to the impious and indifferent.

Texts 15 and 16

adhamo 'py uttamaṁ matva
svam ajño 'pi manīṣiṇam
śiṣṭaṁ duṣṭo 'py ayaṁ jantur
mantuṁ vyadhita yady api

tathapy asmin kadacid vaṁ
adhīśau nama-jalpini
avadya-vṛnda-nistari-
namabhaso prasīdatam

adhamaḥ - the fallen; apy - even; uttamam - the highest; matva - considering; svam - own; ajñaḥ - order;api - even; manīṣiṇam - of the great philosophers and sages; śiṣṭam - desired; duṣṭaḥ - wicked; apy - even; ayam - this; jantuḥ - creature; mantum - to think; vyadhita - distressed; yady api - although; tathapy - still; asmin - in this; kadacit - sometimes; vam - You; adhīśau - O Lords; nama - name; jalpini - chanting; avadya - sins; vṛnda - of all; nistari - deliverer; nama - of the holy name;

abhasaḥ - the shadow; prasīdatam - please be kind.

Although I am the lowest and You the highest, although I am fool and You the greatest philosopher, although I am wicked and You the most saintly, and although I commit offenses when I think of You, still, O king and queen the shadow of whose holy name delivers one from a host of sins, please be kind to this person who sometimes chants Your holy name.

Text 17

yad akṣamyaṁ nu yuvayoḥ
sakṛd bhakti-lavad api
tadagaḥ kvapi nasty eva
kṛtvaśaṁ prarthaye tataḥ

yat - that which; akṣamyam - is unforgivable; nu - indeed; yuvayoḥ - of You both; sakṛt - once; bhakti - of devotional service; lavat - from a tiny particle; api - even; tat - of him; agaḥ - sin; kvapi - somewhere; na - not; asty - is; eva - indeed; kṛtva - done; aśam - hope; prarthaye - I beg; tataḥ - then.

The most unpardonable sin is made nonexistent by a small particle of devotion to You. This makes me hopeful. For this reason I now appeal to You.

Text 18

hanta klībo 'pi jīvo 'yaṁ
nītaḥ kaṣṭena dhṛṣṭatam
muhuḥ prarthayate nathau
prasado ko 'py udañcatu

hanta - indeed; klībaḥ - a eunuch; api - although; jīvaḥ - living entity; ayam - this; nītaḥ - brought; kaṣṭena - by pain; dhṛṣṭatam - to boldness; muhuḥ - at every moment; prarthayate - prays; nathau - O Lords; prasadaḥ - mercy; ko 'py - something; udañcatu - may arise.

Although this living entity is cowardly eunuch, intense pain has now made him bold. O king and queen, again and again he appeals to You. Please be kind to him.

Text 19

eṣa papī rudann uccair
    adaya radanais tṛnam
ha nathau nathati praṇī
    sīdaty atra prasīdatam

    eṣa - this; papī - sinful person; rudann - crying; uccaiḥ - loudly; adaya - taking; radanaiḥ - with his teeth; tṛṇam - a straw; ha - O; nathau - Lords; nathati - begs; praṇī - living entity; sīdaty - stays; atra - here; prasīdatam - please be merciful.

    Loudly crying and taking a straw between his teeth, this sinful soul begs: O king and queen, please be kind!"

Text 20

ha-ha-ravam asau kurvan
    durbhago bhikṣate janaḥ
etaṁ me śṛnutaṁ kakuṁ
    kakuṁ śṛnutam īśvarau

    ha-ha-ravam - sounds of alas! alas!"; asau - he; kurvan - doing; durbhagaḥ - unfortunate; bhikṣate - begs; janaḥ - person; etam - this; me - of me; śṛṇutam - please hear; kakum - plaintive words; kakum - plaintive words; śṛṇutam - please hear; īśvarau - O Lords.

    Calling out, Alas! Alas!" this unfortunate person begs: Please hear my appeal! O king and queen, please hear my appeal!"

Text 21

yace phut-kṛtya phut-kṛtya
    ha ha kakubhir akulaḥ
prasīdatam ayogye 'pi
    jane 'smin karunarnavau

    yace - I beg; phut-kṛtya - crying aloud; phut-kṛtya - crying aloud; ha - Oh!; ha - Oh!; kakubhiḥ - with words choked with

emotion; akulaḥ - filled; prasīdatam - please be merciful; ayogye - unworthy; api - although; jane - person; asmin - for this; karuna - of mercy; arnavau - O oceans.

Filled with anguish and again and again calling out, Alas! Alas!" I beg: O oceans of mercy, please be kind to this unworthy person!"

Text 22

krośaty arta-svarair asye
nyasyaṅguṣṭham asau janaḥ
kurutaṁ kurutaṁ nathau
karuna-kanikam api

krośaty - cries; arta - of pain; svaraiḥ - with sounds; asye - in the face; nyasya - placing; aṅguṣṭham - fingers; asau - this; janaḥ - person; kurutam - please do; kurutam - please do; nathau - O Lords; karuṇa - of mercy; kaṇikam - a tiny drop; api - even.

Placing his face in his hands, this person cries in anguish: O king and queen, please, please give a small drop of Your mercy!"

Text 23

vaceha dīnaya yace
sakrandam ati-manda-dhīḥ
kiratāṁ karuna-svantau
karunormi-cchaṭam api

vaca - with words; iha - here; dīnaya - pathetic; yace - I beg; sakrandam - with crying; ati - very; manda - slow; dhīḥ - intelligence; kiratam - please splash; karuṇa - of mercy; svantau - at heart; karuṇa - of mercy; urmi - of waves; cchaṭam - multitude; api - even.

Crying, I, who am a great fool, beg in apiteous voice: O merciful king and queen, please splash me with Your waves of mercy!"

Text 24

madhuraḥ santi yavanto
bhavah sarvatra cetasaḥ
tebhyo 'pi madhuraṁ prema
prasadī-kurutaṁ nijam

madhuraḥ - sweet; santi - are; yavantaḥ - as; bhavah - natures; sarvatra - everywhere; cetasaḥ - hearts; tebhyo;to them; api - even; madhuram - sweet; prema - love; prasadī-kurutam - become merciful; nijam - own.

To they whose hearts are filled with sweet, ecstatic devotion You mercifully give sweet, pure love.

Text 25

sevam evadya vaṁ devav
īhe kiñcana naparam
prasadabhimukhau hanta
bhavantau bhavatam mayi

sevam - service; eva - indeed; adya - now; vam - of You; devav - O Lords; īhe - I desire; kiñcana - something; na - not; aparam - another; prasada-abhimukhau - merciful; hanta - indeed; bhavantau - You both; bhavatam - may become; mayi - to me.

O king and queen, I wish only to serve You. I do not wish anything else. Please become kind to me.

Text 26

nathitaṁ param evedaṁ
anatha-jana-vatsalau
svaṁ sakṣad dasyam evasmin
prasadī-kurutaṁ jane

nathitam - begged; param - greatly; eva - indeed; idam - this; anatha-jana - to the shelterless; vatsalau - kind; svam - Yourselves; sakṣat - direct; dasyam - service; eva - indeed; asmin - to this; prasadī-kurutam - please be kind; jane - person.

O king and queen who are kind to the shelterless, please be kind to this person and grant the direct service he begs.

Text 27

añjaliṁ murdhni vinyasya
dīno 'yaṁ bhikṣate janaḥ
asya siddhir abhiṣṭasya
sakṛd apy upapadyatam

añjalim - folded hands; murdhni - on the head; vinyasya - placing; dīnaḥ - poor; ayam - this; bhikṣate - begs; janaḥ - person; asya - of him; siddhiḥ - fulfillment; abhiṣṭasya - of the desire; sakṛt - once; apy - even; upapadyatam - may be granted.

Folded palms placed on his head, this poor person begs: May my desire now be fulfilled."

Text 28

amalo vaṁ parimalaḥ
kada parimilan vane
anarghena pramodena
ghranaṁ me ghurnayaiṣyati

amalaḥ - splendid; vam - of You; parimalaḥ - fragrance; kada - when; parimilan - meeting; vane - in the forest; anargheṇa - priceless; pramodena - with happiness; ghraṇam - nose; me - of me; ghurṇayaiṣyati - will overwhelm.

When, coming through the forest, will Your splendid fragrance overwhelm my nose with immeasurable happiness?

Text 29

rañjayiṣyati karṇau me
haṁsa-guñjita-gañjanam
mañjulaṁ kiṁ nu yuvayor

mañjīra-kala-siñjitam

rañjayiṣyati - will delight; karṇau - the ears; me - of me; haṁsa - of swans; guñjita - warbling;gañjanam - shame; mañjulam - charming; kim - whether?; nu - indeed; yuvayoḥ - of You both; mañjīra - of anklets; kala - musical; siñjitam - tinkling.

When will the musical tinkling of Your anklets, which shames the swans' warbling, delight my ears?

Text 30

saubhagyaṅka-rathaṅgadi-
lakṣitani padani vam
kada vṛndavane paśyann
unmadiṣyaty ayaṁ janaḥ

saubhagya - of auspiciousness; aṅka - the marks; rathaṅga - the wheel; adi- - beginning with; lakṣitani - characterized; padani - the footprints; vam - of You; kada - when?; vṛndavane - in Vṛndāvana; paśyann - seeing; unmadiṣyaty - will become mad; ayam - this; janaḥ - person.

When, seeing in Vṛndāvana forest Your footprints bearing a chariot wheel and other auspicious signs, will this person become mad with joy?

Text 31

sarva-saundarya-maryada-
nīrajya-pada-nīrajau
kim apurvani parvani
ha mamakṣnor vidhasyathaḥ

sarva - of all; saundarya - handsomeness; maryada - the topmost limit; nīrajya - worshipable; pada - feet; nīrajau - lotuses; kim - whether?; apurvaṇi - unprecedented; parvaṇi - festivals; ha - Oh!; mama - of me; akṣṇoḥ - of the eyes; vidhasyathaḥ - will place.

O king and queen whose lotus feet are the worshipable ultimate limit of all beauty, will You place these unprecedented joyful festivals before my eyes?

Text 32

su-ciraśa-phalabhoga-
    padambhoja-vilokanau
yuvaṁ sakṣaj janasyasya
    bhavetam iha kiṁ bhave

    su-cira - for a long time; aśa - hope; phala - the result; abhoga - the enjoyment; padambhoja - lotus feet; vilokanau - seeing; yuvam - You; sakṣaj - directly; janasya - person; asya - this; bhavetam - may be; iha - in this world; kim - whether?; bhave - in the birth.

    O Lords the sight of whose lotus feet I have for a long time yearned to see, will this person be able to directly see You in this birth?

Text 33

kada vṛndaṭavī-kuñja-
    kandare sundarodayau
khelantau vaṁ vilokiṣye
    suratau nati-durataḥ

    kada - when?; vṛndaṭavī - of Vṛndāvana; kuñja - in the forestgroves; kandare - in cave; sundara - of handsomeness; udayau - the arisal; khelantau - enjoying pastimes; vam - You both; vilokiṣye - will I see; suratau in amorous pastimes; na - not; ati - very; durataḥ - far.

    O splendid king and queen, when will I see You enjoying amorous pastimes nearby in the groves and caves of Vṛndāvana forest?

Text 34

gurvayattataya kvapi
    durlabhanyonya-vīkṣanau
mithaḥ sandeśa-śīdhubhyaṁ
    nandayiṣyami vaṁ kada

gurv - of superiors; ayattataya - out of fear; kvapi - someplace; durlabha - difficult to attain; anyonya - of each other; vīkṣanau - the sight; mithaḥ - of each other; sandeśa - of the letters; śīdhubhyam - with the nectars; nandayiṣyami - will I delight; vam - You both; kada - when?

O king and queen who, out of fear of Your superiors, rarely see each other, when will I delight You with the nectar of each other's letters?

Text 35

gaveṣayantav anyonyaṁ
kada vṛndavanantare
saṅgamayya yuvaṁ lapsye
harinaṁ paritoṣikam

gaveṣayantav - searching; anyonyam - for each other; kada - when; vṛndavanantare - in Vṛndāvana forest; saṅgamayya - bringing together; yuvam - ou both; lapsye - I will attain; harinam - an excellent; paritoṣikam - reward.

When, as You search for each other in Vṛndāvana forest, will I bring You together, and receive from You an excellent gift as a reward?

Text 36

panī-kṛta-mitho-hara-
luñca-navya-grahas tayoḥ
kaliṁ dyute vilokiṣye
kada vaṁ jita-kaśinoḥ

paṇī-kṛtamithaḥ - placed in the hand; hara - necklace; luñca - taking; navya - new; grahaḥ - holding; tayoḥ - of the two; kalim - quarrel; dyute - in the dice-game; vilokiṣye - I will see; kada - when?; vam - You both; jita-aśinoḥ - claiming to be the winner.

When will I, holding the fresh garland intended as the victor's prize, see Your dispute, as You both claim victory in the gambling match?

Text 37

kuñje kusuma-śayyayaṁ
kada vam arpitaṅgayoḥ
pada-samvahanaṁ hanta
jano 'yaṁ racayiṣyati

kuñje - in the forest; kusumaśayyayam - of flowers; kada - on a bed; vam - You both; arpita - placed; aṅgayoḥ - limbs; pada - of the feet; samvahanam - massage; hanta - indeed; janaḥ - person; ayam - this; racayiṣyati - will do.

When, as You lay on the bed of flowers, will this person massage Your feet?

Text 38

kandarpa-kalahoddhaṭṭa-
truṭitanaṁ lata-gṛhe
kada gumphaya haranaṁ
bhavantau maṁ niyokṣyataḥ

kandarpa - amorous; kalaha - battle; uddhaṭṭa - by the movement; truṭitanam - broken; lata - of vines; gṛhe - in the cottage; kada - when; gumphaya - for stringing; haraṇam - of necklaces; bhavantau - You both; mam - me; niyokṣyataḥ - will engage.

When will You order me to repair the necklaces broken during Your amorous battle in the cottage of vines?

Text 39

keli-kallola-visrastan
hanta vṛndavaneśvarau
karhi barhi-patatrair vaṁ
maṇḍayiṣyami kuntalan

keli - of pastimes; kallola - in the waves; visrastan - broken; hanta - indeed; vṛndavaneśvarau - O king and queen of Vṛndāvana; karhi - when?; barhi - peacock; patatraiḥ - with feathers; vam - You both; maṇḍayiṣyami - will I decorate; kuntalan - the hair.

O king and queen of Vṛndāvana, when will I decorate Your hair with peacock feathers, the previous decorations having been washed away by the waves of Your pastimes?

Text 40

kandarpa-keli-paṇḍitya-
khaṇḍitakalpayor aham
kada vam alika-dvandvaṁ
kariṣye tilakojjvalam

kandarpa - amorous; keli - pastimes; paṇḍitya - expertise; khaṇḍita - broken; akalpayoḥ - decorations; aham - I; kada - when?; vam - You; alika - of foreheads; dvandvam - the pair; kariṣye - will I make; tilaka - with tilaka; ujjvalam - splendid.

When will I apply splendid tilaka markings to Your foreheads, the previous decorations broken by Your great skill in amorous pastimes?

Text 41

devoras te vana-sragbhir
dṛśau te devi kajjalaḥ
ayaṁ janaḥ kada kuñja-
maṇḍape maṇḍayiṣyati

deva - O Lord; uraḥ - the chest; te - of You; vana-sragbhiḥ - with garlands of forest flowers; dṛśau - the eyes; te - of You; devi - O queen; kajjalaḥ - black kajjala; ayam - this; janaḥ - person; kada - when?; kuñja - in the forest; maṇḍape - temple; manḍayiṣyati - will decorate.

O king, when will I decorate Your chest with forest flower garlands? O queen, when will I decorate Your eyes with black kajjala? When will this person decorate You in the garden temple?

Text 42

jambunadabha-tambulī-

parnany avadalayya vam
vadanambujayor eṣa
nidhasyati janaḥ kada

jambunada - of gold; abha - splendor; tambulī - betel; parṇany - leaves; avadalayya - breaking; vam - You both; vadanambujayoḥ - lotus faces; eṣa - this; nidhasyati - will place; janaḥ - person; kada - when?

When will this person break golden betel leaves and place them in Your mouths?

Text 43

kvasau duṣkṛta-karmahaṁ
kva vam abhyarthanedṛśī
kiṁ va vaṁ va na yuvayor
unmadyati madhurī

kv - where?; asau - this; duṣkṛta - wicked; karma - deeds; aham - I; kva - where?; vam - You; abhyarthana - request; īdṛśī - like this; kiṁ va - furthermore; vam - You both; va - or; na - not; yuvayoḥ - of You; unmadyati - maddens; madhurī - sweetness.

What am I? I am a sinful man. How can I make such a request? Who will not become maddened by Your transcendental sweetness?

Text 44

yaya vṛndavane jantur
anarho 'py eṣa vasyate
tayaiva kṛpaya nathau
siddhiṁ kurutam īpsitam

yaya - by which; vṛndavane - in Vṛndāvana; jantuḥ - creature; anarhaḥ - unworthy; apy - even; eṣa - this; vasyate - may live; taya - by that; eva - indeed; kṛpaya - mercy; nathau - O Lords; siddhim - fulfillment; kurutam - please do; īpsitam - desire.

O king and queen, by the same mercy that allows this unworthy person to

reside in Vṛndāvana, please fulfill his desire.

Text 45

karpanya-pañjikam etaṁ
    sada vṛndaṭavī-naṭau
giraiva jalpato 'py asya
    jantoḥ sidhyatu vañchitam

    karpanya-pañjikam - Karpanya-pañjikam; etam - this; sada - regularly; vṛndaṭavī - of Vṛndāvana forest; naṭau - O the two dancers; gira - aloud; eva - certainly; jalpataḥ - speaking; apy - even; asya - of him; jantoḥ - of a person; sidhyatu - may fulfill; vañchitam - desire.

    O king and queen who dance in Vṛndāvana forest, may the the desires of a person who repeatedly recites this Karpaṇya-pañjika becomefulfilled.

Utkalikā-vallari
A Vine of Hopes

Text 1

prapadya vṛndavana-madhyam ekaḥ
    krośann asav utkalikakulatma
udghaṭayami jvalataḥ kaṭhoraṁ
    baṣpasya mudraṁ hṛdi mudritasya
        prapadya - having attained; vṛndavana-madhyam - the midst of Vṛndāvana forest; ekaḥ - one; krośann - crying; asav - he; utkalika - by longings; akulatma - distressed at heart; udghaṭayami - I shall reveal; jvalataḥ - burning; kaṭhoram - the hard; baṣpasya - of tears; mudram - mark; hṛdi - in the heart; mudritasya - marked.

    Overcome with yearnings, and crying in the middle of Vṛndāvana forest, I shall now reveal the deep mark burning tears have made in my heart.

Text 2

aye vṛndaranya tvaritam iha te sevana-paraḥ
    param apuḥ ke va na kila paramananda-padavīm
ato nīcair yace svayam adhipayor īkṣaṇa-vidher
    varenyaṁ me cetasy upadiśa diśaṁ ha kuru kṛpam

    aye - O; vṛndaranya - Vṛndāvana forest; tvaritam - quickly; iha - here; te - they; sevana-
paraḥ - devoted to service; param - great; apuḥ - attain; ke - who?; va - or; na - not; kila - indeed; parama - transcendental; ananda - of bliss; padavīm - the path; ataḥ - then; nīcaiḥ - with humility; yace - I beg; svayam - own; adhipayoḥ - of the two monarchs; īkṣaṇa-vidheḥ - of the sight; vareṇyam - best; me - of me; cetasy - in the heart; upadiśa - please show; diśam - the direction; ha - Oh!; kuru - please do; kṛpam - mercy.

    O Vṛndāvana forest, who among your devoted servants has not already attained the path of supreme transcendental bliss? I humbly beg you: please reveal in my heart the best way to attain my king and queen. Please be kind to me.

Text 3

tavaranye devi dhruvam iha murarir viharate
    sada preyasyeti śrutir api virauti smṛtir api
iti jñatva vṛnde caranam abhivande tava kṛpaṁ
    kuruṣva kṣipraṁ me phalatu nitaraṁ tarṣa-viṭapī

    tava - of you; araṇye - in the forest; devi - O queen; dhruvam - certainly; iha - here; murariḥ - Lord Murari; viharate - enjoys pastimes; sada - eternally; preyasya - with His beloved; iti - thus; śrutiḥ - The Vedas; api - also; virauti - declare; smṛtiḥ - the Smṛti; api - also; iti - thus; jñatva - understanding; vṛnde - O Vṛndā; caraṇam - to the feet; abhivande - I bow down; tava - of you; kṛpam - mercy; kuruṣva - please do; kṣipram - quickly; me - to me; phalatu - may bear fruit; nitaram - completely; tarṣa - of thirst; viṭapī - the tree.

    O Queen Vṛndā, both śruti and smṛti proclaim that Lord Murari eternally enjoys pastimes with His beloved in Your forest. Knowing this, I bow down before your feet. Please be merciful to me. Please make the tree of my desires quickly bear fruit.

Text 4

hṛdi cira-vasad-aśa-manḍalalamba-padau
gunavati tava nathau nathituṁ jantur eṣaḥ
sapadi bhavad-anujñaṁ yacate devi vṛnde
ayi kira karunardraṁ dṛṣṭim atra prasīda

hṛdi - in the heart; cira - for a long time; vasat - from residence; aśa - the hope; maṇḍala - multitude; alamba - support; padau - feet; guṇavati - full of transcendental qualities; tava - of you; nathau - O Lords; nathitum - to request; jantuḥ - person; eṣaḥ - this; sapadi - at once; bhavat - of you; anujñam - for permission; yacate - appeals; devi - O queen; vṛnde - Vṛndā; ayi - O; kira - please sprinkle; karuṇaḥ - with mercy; adram - wet; dṛṣṭim - glance; atra - here; prasīda - please be kind.

O virtuous Queen Vṛndā, this person begs your permission to present his appeal before your king and queen, whose feet he has long yearned in his heart to attain. Please cast your merciful glance on me. Please be kind.

Text 5

dadhataṁ vapur aṁśu-kandalīṁ
dalad-indīvara-vṛnda-bandhuram
kṛta-kañcana-kanti-vañcanaiḥ
sphuritaṁ caru-marīci-sañcayaiḥ

dadhatam - manifesting; vapuḥ - a form; aṁśu - of luster; kandalīm - all; dalat - blossoming; indīvara - of blue lotus flowers; vṛnda - the multitude; bandhuram - handsome; kṛta - done; kañcana - of gold; kanti - the splendor; vañcanaiḥ - removing;sphuritam - manifested; caru - handsome; marīci - splendor; sañcayaiḥ - with an abundance.

O king whose transcendental form is more splendid than the blossoming blue lotus flowers, O queen whose splendid beauty has stolen the glory of gold, . . .

Text 6

nicitaṁ ghana-cañcala-tater
anukulena dukula-rociṣa

mṛganabhi-rucaḥ sanabhina
mahitaṁ mohana-paṭṭa-vasana

nicitam - adorned; ghana - of clouds; cañcala - of lightningflashes; tater - of a host; anukulena - with the glory; dukula - of the garments; rociṣa - with the splendor; mṛganabhi - of musk; rucaḥ - the splendor; sanabhina - compared; mahitam - glorified; mohana - charming; paṭṭa - exquisite; vasana - garments.

. . . O king dressed in silk garments as splendid as lightning, O queen dressed in beautiful garments as splendid as musk, . . .

Text 7

madhurīṁ prakaṭayantam ujjvalaṁ
śrī-pater api variṣṭha-sauṣṭhavam
indira-madhura-goṣṭha-sundarī-
vṛnda-vismaya-kara-prabhonnatam

madhurīm - sweetness; prakaṭayantam - manifesting; ujjvalam - splendor; śrī - of the goddess of fortune; pateḥ - of the husband; api - even; variṣṭha-sauṣṭhavam - greater; indira - of the goddess of fortune; madhura - sweet; goṣṭha - of Vraja; sundarī - the beautiful girls; vṛnda - multitudes; vismaya - wonder; kara - doing; prabha - splendor; unnatam - great.

. . . O king whose splendid sweetness surpasses Lord Narayana, O queen who fills both the goddess of fortune and the sweet, beautiful girls pf Vraja with wonder, . . .

Text 8

itara-jana-su-durghaṭodayasya
sthira-guna-ratna-cayasya rohaṇadrim
akhila-guṇavatī-kadamba-cetaḥ-
praacura-camatkṛti-kari-sad-guṇaḍhyam

itara - other; jana - persons; su - very; durghaṭa - difficult to attain; udayasya - of the appearance; sthira - eternal; guṇa - of good qualities; ratna - of jewels; cayasya - of the multitude; rohaṇa - expanding; adrim - great mountain; akhila - all; guṇavatī - virtuous girls; kadamba - multitude; cetaḥ - hearts; praacura - great; camatkṛti - wonder; kari - doing; sat - eternal; guṇa - with virtues; aḍhyam -

enriched.

. . . O king who is an expanding mountain of the jewels of eternal virtues unattainable by outsiders, O queen who possesses a treasure of transcendental virtues that stun with wonder the hearts of all virtuous girls, . . .

Text 9

nistula-vraja-kiśora-manḍalī-
    mauli-manḍana-harinmanīśvaram
viśva-visphurita-gokulollasan-
    navya-yauvata-vataṁsa-malikam

    nistula - unequalled; vraja - of Vraja; kiśora - of youths; manḍalī - in the circle; mauli - crown; maṇḍana - ornament; harinmaṇi - sapphire; īśvaram - king; viśva - in the world; visphurita - manifested; gokula - in Gokula; ullasan - manifested; navya-yauvata - of fresh youths; vataṁsa - crown; malikam - jasmine.

. . . O king who is the regal sapphire crown of the peerless youths of Vraja, O queen who is the jasmine crown of the splendid girls of Gokula in this world, . . .

Text 10

svanta-sindhu-makarī-kṛta-radhaṁ
    hṛn-niśakara-kuraṅgita-kṛṣnam
preyasī-parimalonmada-cittaṁ
    preṣṭha-saurabha-hṛtendriya-vargam

    svanta - of the heart; sindhu - in the ocean; makarī - a makara; fish; kṛta - become; radham - Śri Rādhā; hṛn - of the heart; niśakara - the moon; kuraṅgita - become the deer; kṛṣnam - Kṛṣna; preyasī - beloved; parimala - by the fragrance; unmada - maddened; cittam - the heart; preṣṭha - of the beloved; saurabha - the sweet fragrance; hṛta - stolen; indriya - of the senses; vargam - the group.

. . . O king whose heart is an ocean where the makara fish of Śri Rādhā swims, O queen whose heart is a moon that contains the deer of Lord Kṛṣṇa, O king whose mind is maddened by the fragrance of Your beloved, O queen whose senses are captured by the fragrance of Your beloved, . . .

Text 11

prema-murti-vara-karttika-devī-
kīrti-gana-mukharī-kṛta-vaṁśam
viśva-nandana-mukunda-samajña-
vṛnda-kīrtana-rasajña-rasa-jvam

prema-murti - the form of love; vara - excellent; karttika - Karttika; devī - Queen; kīrti - of glories; gana - the host; mukharī - talkative; kṛta - become; vaṁśam - flute; viśva - universe; nandana - happiness; mukunda - Mukunda; samajña - name;vṛnda - multitude; kīrtana - glorification; rasajña - tongue; rasa - nectar; jvam - knowing.

. . . O king whose flute is very eager to sing the glories of Śri Rādhā, the deity of pure love, O queen whose tongue tastes the sweetness of chanting the glories of Lord Mukunda, the joy of the world, . . .

Text 12

nayana-kamala-madhurī-niruddha-
vraja-nava-yauvata-mauli-hṛn-maralam
vraja-pati-suta-citta-mīna-raja-
grahana-paṭiṣṭha-vilocananta-jalam

nayana - lotus; kamala - eyes; madhurī - sweetness; niruddha - full; vraja - of Vraja; nava - fresh; yauvata - youths; mauli - crown; hṛn - heart; maralam - swan; vraja - of Vraja; pati - of the king; suta - of the son; citta - of the heart; mīna - of fish; raja - the king; grahana - catching; paṭiṣṭha - expert; vilocana - of the eyes; anta - of the corners; jalam - the net.

. . . O king the sweetness of whose lotus eyes traps the swan of the heart of She who is the crown of Vraja's girls, O queen the net of whose sidelong glance expertly catches the regal fish of the prince of Vraja's heart, . . .

Text 13

gopendra-mitra-tanaya-dhruva-dhairya-sindhu-

pana-kriya-kalaśa-sambhava-veṇu-nadam
vidya-mahiṣṭha-mahatī-mahanīya-gana-
sammohitakhila-vimohana-hṛt-kuraṅgam

gopendra - of the king of the gopas; mitra - of the friend; tanaya - the daughter; dhruva - eternal; dhairya - peacefulness; sindhu - ocean; pana - drinking; kriya - activity; kalaśa - a cup; sambhava - origin; veṇu - flute; nadam - sound; vidya - knowledge; mahiṣṭha - greatest; mahatī - lute; mahanīya - glorious; gana - songs; sammohita - enchanted; akhila - all; vimohana - enchanting; hṛt - of the heart; kuraṅgam - the deer.

. . . O king whose flute music is a cup for drinking the ocean of the eternal patience of the daughter of the gopa king's friend, O queen whose very graceful songs enchant the deer of the heart of He who enchants the entire world, . . .

Text 14

kvapy anuṣaṅgi-katayodita-radhikakhya-
vismaritakhila-vilasa-kalakalapam
kṛṣneti varna-yugala-śravananubandha-
pradurbhavaj-jaḍima-ḍambara-samvṛtaṅgīm

kvapy - wherever; anuṣaṅgi-kataya - casually; udita - risen; radhika - of Rādhikā; akhya - the name; vismarita - forgotten; akhila - all; vilasa - pastimes; kala - arts; kalapam - many; kṛṣna - Kṛṣna; iti - thus; varṇa - syllables; yugala - two; śravaṇa-anubandha - by hearing; pradurbhavaj - becomes manifested; jaḍima - of being stunned; ḍambara - abundance; samvṛta - filled; aṅgīm - body.

. . . O king who, when You hear the name Rādhikā, forgets all playful arts, O queen who, when You hear the two syllables Kṛṣṇa", becomes stunned and motionless, . . .

Text 15

tvaṁ ca ballava-purandaratmaja
tvaṁ ca gokula-varenya-nandini
eṣa murdhni racitavjalir naman
bhikṣate kim api durbhago janaḥ

tvam - You; ca - and; ballava - of the gopas; purandara - of the king; atmaja - the

son; tvam - You; ca - and; gokula - of Gokula; varenya - the best; nandini - girl; eṣa - he; murdhni - on the head; racita - placed; avjaliḥ - folded palms; naman - bowing down; bhikṣate - begs; kim api - something; durbhagaḥ - unfortunate; janaḥ - person.

. . . O son of the king of the gopas, O daughter of the best man in Gokula, bowing down and placing folded hands above his head, this unfortunate person begs You for a certain gift.

Text 16

hanta sandra-karuna-sudha-jharī-
purna-manasa-hradau prasīdatam
durjane 'tra diśataṁ rater nija-
prekṣana-pratibhuvaś chaṭam api

hanta - indeed; sandra - great; karuṇa - mercy; sudha - nectar; jharī - swiftly flowing stream; purṇa - filled; manasa - of the hearts; hradau - the lakes; prasīdatam - please be kind; durjane - to this wicked person; atra - here; diśatam - please show; rateḥ - of love; nija - Your own; prekṣaṇa - glances; pratibhuvaś - guarantee; chaṭam - splendor; api - also.

O king and queen the lakes of whose hearts are filled by the swiftly flowing nectar mountain streams of Your great mercy, please be kind to this wicked person. Please show him luster of the transcendental happiness that is the guarantee of being able to see You in the future.

Text 17

śyamayor nava-vayaḥ-suṣamabhyaṁ
gaurayor amala-kanti-yaśobhyam
kapi vam akhila-valgu-vaṁsatau
madhurī hṛdi sada sphuratan me

śyamayoḥ - of the two dark ones; nava-vayaḥ - youth; suṣamabhyam - handsome; gaurayoḥ - of the two fair ones; amala - spotless; kanti - splendor; yaśobhyam - fame; kapi - something; vam - You both; akhila - all; valgu - charming; vaṁsatau - crowns; madhurī - sweetness; hṛdi - in the heart; sada - eternally; - sphuratan - manifesting; me - of me.

O king dark with a splendid complexion, O queen dark with youthful beauty, O king golden with transcendental fame, O queen golden with a splendidly beautiful complexion, O king and queen who are the handsome crowns of everyone, please eternally display Your sweetness in my heart.

Text 18

sarva-ballava-varenya-kumarau
prarthaye bata yuvaṁ pranipatya
līlaya vitarataṁ nija-dasyaṁ
līlaya vitarataṁ nija-dasyam

sarva - of all; ballava - gopas; vareṇya - best; kumarau - youths; prarthaye - I request; bata - indeed; yuvam - You both; praṇipatya - bowing down; līlaya - easily; vitaratam - please give; nija - own; dasyam - service.

O son and daughter of the best of the gopas, I bow down before You and beg: Please give me service to You! Please give me service to You!

Text 19

pranipatya bhavantam arthaye
paśupalendra-kumara kakubhiḥ
vraja-yauvata-mauli-malika-
karuna-patram imaṁ janaṁ kuru

pranipatya - bowing down; bhavantam - You; arthaye - I beg; paśupalendra - of the king of the gopas; kumara - O son; kakubhiḥ - with words choked with emotion; vraja - of Vraja; yauvata - of the girls; mauli - crown; malika - jasmine; karuṇa - of mercy; patram - the object; imam - this; janam - person; kuru - please make.

O prince of the gopas, I fall down before You and beg in a choked voice: Please make me an object of mercy for She who is the jasmine crown of the girls of Vraja!

Text 20

bhavatīm abhivadya caṭubhir
varam urjeśvari varyam arthaye
bhavadīyataya kṛpaṁ yatha
mayi kuryad adhikaṁ bakantaḥ

bhavatīm - to You;abhivadya - offering obeisances; caṭubhir - with sweet words; varam - a benediction; urjeśvari - O Queen of Karttika; varyam - excellent; arthaye - I request; bhavadīyataya - as the state of being in relation to You; kṛpam - mercy; yatha - as; mayi - to me; kuryat - may do; adhikam - more; bakantaḥ - Lord Kṛṣna, the killer of Baka.

O Queen of Karttika, I fall down before You and beg with sweet words: May Lord Kṛṣna, the killer of Baka, be as merciful to me as You.

Text 21

diśi vidiśi viharam acarantaḥ
saha paśupala-varenya-nandanabhyam
pranayi-jana-ganas tayoḥ kurudhvaṁ
mayi karunam bata kakum akalayya

diśi vidiśi - in all directions; viharam - pastimes; acarantaḥ - enjoying; saha - with; paśupala-varenya - of the best of the gopas; nandanabhyam - the son and daughter; praṇayi - affectionate; jana - people; gaṇaḥ - hosts; tayoḥ - of Them; kurudhvam - please do; mayi - to me; karuṇam - compassion; bata - indeed; kakum - plaintive words; akalayya - please hear.

O affectionate people who enjoy transcendental pastimes in this place and that with the son and daughter of the best of the gopas, please hear my choked words and be merciful to me.

Text 22

giri-kuñja-kuṭīra-nagarau
lalite devi sada tavaśravau
iti te kila nasti duṣkaraṁ
kṛpayaṅgī-kuru mam ataḥ svayam

giri - hills; kuñja - forest groves; kuṭīra - cottages; nagarau - amorous hero and heroine; lalite - O Lalita; devi - O queen; sada - always; tava - of You; aśravau - obedient; iti - thus; te - for you; kila - indeed; na - not; asti - is; duṣkaram - difficult to do; kṛpaya - with mercy; aṅgī-

kuru - please accept; mam - me; ataḥ - then; svayam - personally.

O queen Lalita, the hero and heroine who enjoy transcendental pastimes in the cottage, forest, and hill, are always obedient to you. Therefore nothing is difficult for you. Therefore please be kind and accept me.

Text 23

bhajanaṁ varam ihasi viśakhe
gaura-nīla-vapuṣoḥ pranayanam
tvaṁ nija-pranayinor mayi tena
prapayasva karuṇardra-kaṭakṣam

bhajanam - object; varam - benediction; iha - here; asi - You are; viśakhe - O Viśakha; gaura - fair; nīla - and dark; vapuṣoḥ - of the two forms; praṇayanam - of the lovers; tvam - You; nija - own; praṇayinoḥ - of the two affectionate friends; mayi - to me; tena - by that; prapayasva - cause to attain; karuṇa - with mercy; ardra - melting; kaṭakṣam - sidelong glance.

O Viśakha, you are the best of the lovers of the fair and dark Divine Couple. Please enable me to attain the merciful sidelong glance of Your two dear friends.

Text 24

subala ballava-varya-kumarayor
dayita-narma-sakhas tvam asi vraje
iti tayoḥ purato vidhuraṁ janaṁ
kṣanam amuṁ kṛpayadya nivedaya

subala - O Subala; ballava-varya - of the best of the gopas; kumarayor - of the son and daughter; dayita - dear; narma - playful; sakhaḥ - friend; tvam - you; asi - are; vraje - in Vraja; iti - thus; tayoḥ - of Them both; purataḥ - in the presence; vidhuram - distressed; janam - person; kṣaṇam - for a moment; amum - this; kṛpaya - with mercy; adya - now; nivedaya - please introduce.

O Subala, you are the intimate friend of the son and daughter of the best of the gopas in Vraja. Please be merciful and intoduce this unhappy person to your two friends.

Text 25

śṛnuta kṛpaya hanta praneśayoḥ pranayoddhuraḥ
kim api yad ayaṁ dīnaḥ pranī nivedayati kṣaṇam
pravanita-manaḥ kiṁ yuṣmabhiḥ samaṁ tilam apy asau
yugapad anayoḥ sevaṁ premṇa kadapi vidhasyati

śṛṇuta - please hear; kṛpaya - with mercy; hanta - indeed; praṇa-īśayoḥ - of the two Lords of life; praṇaya - with love; uddhuraḥ - intense; kim api - something; yat - that; ayam - this; dīnaḥ - poor; praṇī - living entity; nivedayati - requests; kṣaṇam - for a moment; pravaṇita - aspiring; manaḥ - heart; kim - what?; yuṣmabhiḥ - with You; samam - equal; tilam - a sesame seed; apy - even; asau - this; yugapat - at the same time; anayoḥ - of Them; sevam - service; premṇa - with love; kadapi - at some time; vidhasyati - will give.

Please listen with compassion, O great lovers of the two Lords of Life. A poor living entity appeals to you. How can this lowly-hearted person become even a sesame seed in comparison to you? This person asks: will he be able to attain the loving service of the Divine Couple?

Text 26

kva jano 'yam atīva pamaraḥ
kva durapaṁ rati-bhagbhir apy adaḥ
iyam ullasayaty ajarjara
gurur uttarṣa-dhura tathapi mam

kva - where?; janaḥ - person; 'yam - this; atīva - very; pamaraḥ - lowly and insignificant; kva - where; durapam - difficult to attain; rati - love; bhagbhiḥ - by those who possess; apy - also; adaḥ - that; iyam - she; ullasayaty - causes to act rashly; ajarjara - young; guruḥ - intense; uttarṣa - of desires; dhura - burden; tathapi - nevertheless; mam - me.

Where is this fool? Where is that state even the great devotees cannot attain? Still, a new and intense thirst for it now makes me tremble.

Text 27

dhvasta-brahma-marala-kujita-bharair urjeśvarī-nupura-

kvanair urjita-vaibhavas tava vibho vaṁśī-prasuta-
kalaḥ
labdhaḥ śasta-samasta-nada-nagarī-samrajya-lakṣmīṁ param
aradhyaḥ pramadat kada śravaṇayor dvandvena mandena me

dhvasta - defeated; brahma - of Brahma; marala - of the swan; kujita - warblings; bharaiḥ - abundance; urjeśvarī - of the Queen of Karttika; nupura - of the anklets; kvaṇaiḥ - by the sounds; urjita - great; vaibhavaḥ - glory; tava - of You; vibhaḥ - O Lord; vaṁśī - from the flute; prasuta - born; kalaḥ - music; labdhaḥ - attained; śasta - glorified; samasta - all; nada - sounds; nagarī - city; samrajya - kingdom; lakṣmīm - opulence; param - great; aradhyaḥ - worshipable; pramadat - out of joy; kada - when?; śravaṇayoḥ - of the ears; dvandvena - by the pair; mandena - slow.

O all-powerful Lord, when will Your sweet and glorious flute music, which possesses the greatest opulence of the kingdom of all beautiful sounds, and which is accompanied by Śri Rādhā's anklet tinkling, which eclipses the warbling of Brahma's swan, be joyfully worshiped by my two slow ears?

Text 28

stambhaṁ prapañcayati yaḥ śikhi-piñcha-mauli
venor api pravalayan svara-bhaṅgam uccaiḥ
nadaḥ kada kṣanam avapsyati te mahatya
vṛndavaneśvari sa me śravanatithitvam

stambham - being stunned; prapañcayati - creates; yaḥ - who; śikhi-piñcha - peacock feather; mauli - crown; venoḥ - of the flute; api - also; pravalayan - turning; svara - of sounds; bhaṅgam - breaking; uccaiḥ - loudly; nadaḥ - the sound; kada - when?; kṣaṇam - for a moment; avapsyati - will attain; te - of You; mahatya - of the lute; vṛndavaneśvari - O queen of Vṛndāvana; sa - that; me - of me; śravaṇa - of the ears; atithitvam - the condition of being a guest.

O queen of Vṛndāvana, when will the sound of Your lute, which silences the flute of the peacock-feather-crowned Lord, become the guest of my ears?

Text 29

kasya sambhavati ha tad-ahar va
yatra vaṁ prabhu-varau kala-gītiḥ
unnaman madhurimormi-samṛddha
duṣkṛtaṁ śravanayor vidhunoti

kasya - of what?; sambhavati - is born; ha - +Oh!; tat - that; ahaḥ - day; va - or; yatra - where; vam - of You both; prabhu - of masters; varau - O best; kala - sweet; gītiḥ - music; unnaman - raising; madhurima - of sweetness; urmi - waves; samṛddha - opulent; duṣkṛtam - impurity; śravaṇayoḥ - of the ears; vidhunoti - cleanses.

O great king and queen, when will Your graceful music, flooded with waves of sweetness, purify my ears? When will that day come?

Text 30

parimala-saranir vaṁ gaura-nīlaṅga-rajan-
mṛgamada-ghusṛnanugrahinī nagareśau
sva-mahima-paramanu-pravṛtaśeṣa-gandha
kim iha mama bhavitrī ghrana-bhṛṅgotsavaya

parimala - of sweet fragrance; saraṇiḥ - the path; vam - of You both; gaura - fair; nīla - and dark; aṅga - forms; rajan - shining; mṛgamada - musk; ghusṛṇa - kuṅkuma; anugrahinī - decorated; nagareśau - O charming king and queen; sva - own; mahima - glory; paramaṇu - atom; pravṛta - dressed; aśeṣa - complete; gandha - fragrance; kim - whether?; iha - here; mama - of me; bhavitrī - will be; ghraṇa - of the nose; bhṛṅga - of the bee; utsavaya - for a festival of happiness.

O charming king and queen whose fair and dark forms are splendidly decorated with musk and kuṅkuma, when will Your sweet fragrance, bearing only a fraction of Your transcendental glories, bring a festival of happiness to the black bee of my nose?

Text 31

pradeśinīṁ mukha-kuhare vinikṣipan
jano muhur vana-bhuvi phut-karoty asau
prasīdataṁ kṣanam adhipau prasīdataṁ
dṛśoḥ puraḥ sphuratu taḍid-ghana-cchaviḥ

pradeśinīm - forefinger; mukha-kuhare - to his mouth; vinikṣipan - placing; janaḥ - person; muhuḥ - repeatedly; vana-bhuvi - in the forest; phut-karoty - cries aloud; asau - this; prasīdatam - please be kind; kṣaṇam - for a moment; adhipau - O king and queen; prasīdatam - please be kind; dṛśoḥ - the eyes; puraḥ - in the presence; sphuratu - please become manifest; taḍit - lightning

flash; ghana - of a monsoon cloud; cchaviḥ - great splendor.

Placing his forefinger to his mouth, this person repeatedly cries out in the forest: O king and queen, please be merciful for a moment! Please be merciful! May Your forms, as splendid as a monsoon cloud and lightning, appear before my eyes.

Text 32

vraja-madhura-jana-vrajavataṁsau
kim api yuvam abhiyacate jano 'yam
mama nayana-camatkṛtiṁ karotu
kṣanam api pada-nakhendu-kaumudī vam

vraja - of Vraja; madhura - sweet; jana - people; vraja - of the multitude; avataṁsau - the two crowns; kim api - something; yuvam - of You both; abhiyacate - I beg; janaḥ - person; ayam - this; mama - of me; nayana - of the eyes; camatkṛtim - wonder; karotu - may do; kṣanam - for a moment; api - even; pada-nakha - of the toenails; indu - of the moons; kaumudī - the moonlight; vam - You.

O crowning garlands of the charming people of Vraja, this persons begs something of You: May the moonlight of Your toenails, even for only a moment, fill my eyes with wonder.

Text 33

atarkita-samīkṣaṇollasitaya mudaśliṣyator
nikuñja-bhavanaṅgane sphurita-gaura-nīlaṅgayoḥ
rucaḥ pracurayantu vaṁ puraṭa-yuthika-mañjarī-
viraja-dali-ramyayor mama camatkṛtiṁ cakṣuṣoḥ

atarkita - unexpected; samīkṣana - revealing; ullasitaya - with splendor; muda - with joy; aśliṣyatoḥ - embracing; nikuñja - of the forest grove; bhavana - of the cottage; aṅgane - in the courtyard; sphurita - manifest; gaura - fair; nīla - and dark; aṅgayoḥ - forms; rucaḥ - splendor; pracurayantu - may increase; vam - of You; puraṭa - golden; yuthika - yutha flowers; mañjarī - blossoms;viraja - splendid; dali - petals; ramyayoḥ - delightful; mama - of me; camatkṛtim - the wonder; cakṣuṣoḥ - of the eyes.

May the splendor of You both, whose fair and golden forms, charmingly

decorated with golden jasmine petals, joyfully embrace in the courtyard of the forest cottage, suddenly fill my eyes with wonder.

Text 34

sakṣat-kṛtiṁ bata yayor na mahattamo 'pi
kartuṁ manasy api manak prabhutam upaiti
icchann ayam nayanayoḥ pathi tau bhavantau
jantur vijitya nijagara bhiyaṁ hriyaṁ ca

sakṣat-kṛtim - direct manifestation; bata - indeed; yayoḥ - of whom; na - not; mahattamaḥ - the great soul; api - even; kartum - to do; manasy - in the mind; api - even; manak - the mind; prabhutam - majesty; upaiti - attains; icchann - desiring; ayam - this; nayanayoḥ - of the eyes; pathi - on the path; tau - both; bhavantau - You; jantuḥ - living entity; vijitya - having defeated; nijagara - conceals; bhiyam - fear; hriyam - shyness; ca - and.

The most exalted devotee cannot attain in his heart even a small portion of Your glory. Yearning that You appear on the pathway of his eyes, this person has now swallowed his fear and shame.

Text 35

athava maṁ kiṁ nu duṣanaṁ
bata vṛndavana-cakravartinau
yuvayor guna-madhurī nava
jantum unmadyatīha kaṁ na va

athava - or; mam - me; kim - whether?; nu - indeed; duṣanam - sin; bata - indeed; vṛndavana-
cakravartinau - O king and queen of Vṛndāvana; yuvayoḥ - of You; guṇa - of the transcendental virtues; madhurī - the sweetness; nava - fresh; jantum - living entity; unmadyati - maddens; iha - here; kam - whom?; na - not; va - or.

O king and queen of Vṛndāvana, how sinful I am! Still, who will not become maddened by the sweetness of Your transcendental qualities?

Text 36

priya-jana-kṛta-parṣni-graha-caryonnatabhiḥ
su-gahana-ghaṭanabhir vakrima-ḍambareṇa
pranaya-kalaha-keli-kṣvelibhir vam adhīśau
kim iha racayitavyaḥ karṇayor vismayo me

priya-jana - by dear friends; kṛta - done; parṣṇi - in the heel; graha - taking; carya - conduct; unnatabhiḥ - elevated; su - very; gahana - grave; ghaṭanabhiḥ - deeds; vakrima - crookedness; ḍambareṇa - pride; praṇaya - lovers'; kalaha - quarrel; keli - pastimes; kṣvelibhiḥ - with pastimes; vam - You both; adhīśau - O king and queen; kim - what?; iha - here; racayitavyaḥ - to be performed; karṇayoḥ - of the ears; vismayaḥ - wonder; me - of me.

O king and queen, when will Your playful and crooked lovers' quarrels, when Your friends plaintively grasp Your heels, fill my ears with wonder?

Text 37

nibhṛtam apahṛtayam etaya vaṁśikayaṁ
diśi diśi dṛśam utkaṁ prerya sampṛcchamanaḥ
smita-śabala-mukhībhir vipralabdhaḥ sakhībhis
tvam agha-hara kada me tuṣṭim akṣṇor vidhatse

nibhṛtam - secretly; apahṛtayam - when stolen; etaya - by Her; vaṁśikayam - the flute; diśi diśi - in all directions; dṛśam - eyes; utkam - eager; prerya - sending; sampṛcchamanaḥ - inquiring; smita - smile; śabala - mixed; mukhībhiḥ - faces; vipralabdhaḥ - cheated; sakhībhiḥ - by the gopī friends; tvam - You; agha - of Aghasura; hara - O killer; kada - when?; me - of me; tuṣṭim - happiness; akṣṇoḥ - of the eyes; vidhatse - will do.

When, O killer of Agha, Your flute stolen by Her, and Yourself, as You eagerly search and ask everywhere for it, cheated by the smiling gopīs, will You delight my eyes?

Text 38

kṣatam adhara-dalasya svasya kṛtva tvad-alī-
kṛtam iti lalitayaṁ devi kṛṣne bruvaṇe
smita-śabala-dṛg-anta kiñcid uttambhita-bhrur
mama mudam upadhasyaty asya-lakṣmīḥ kada te

kṣatam - bitten; adhara - lip; dalasya - flower petal; svasya - own; kṛtva - doing; tvat - of You; alī - the gopī friend; kṛtam - done; iti - thus; lalitayam - Lalita; devi - O queen; kṛṣne - Kṛṣna; bruvane - speaking; smita - with a smile; śabala - mixed; dṛg - of the eyes; anta - corner; kiñcit - something; uttambhita - raised; bhruḥ - eyebrows; mama - of me; mudam - the happiness; upadhasyaty - will perform; asya - of the face; lakṣmīḥ - splendor; kada - when?; te - of You.

When, O queen, as You bite Your flower petal lips, raise Your eyebrows, and crookedly smile from the corners of Your eyes while Kṛṣna chats with Your friend Lalita, will the beauty of Your face delight me?

Text 39

katham idam api vañchituṁ nikṛṣṭaḥ
sphuṭam ayam arhati jantur uttamarham
guru-laghu-gaṇanojjhitarta-nathau
jayatitaram athava kṛpa-dyutir vam

katham - whether?;;idam - this; api - also; vañchitum - to desire; nikṛṣṭaḥ - low; sphuṭam - manifested; ayam - this; arhati - becomes worthy; jantuḥ - person; uttama - supremely; arham - qualified; guru - significant; laghu - insignificant; gaṇana - counting; ujjhita - abandoned; arta - distressed; nathau - O Lords; jayatitaram - all glories; athava - then; kṛpa - of mercy; dyutiḥ - splendor; vam - of You both.

Will this lowly person ever be able to desire the treasure desired by great souls? O king and queen who remove all sufferings, great and small, all glories to the splendor of Your kindness!

Text 40

vṛtte daivad vraja-pati-suhṛn-nandinī-vipralambhe
samrambhenollasita-lalitaśaṅkayodbhranta-netraḥ
tvaṁ śarībhiḥ samaya-paṭubhir drag upalabhyamanaḥ
kamaṁ damodara mama kada modam akṣnor vidhata

vṛtte - in the event; daivat - because of destiny; vraja - of Vraja; pati - of the king; suhṛn - of the friend; nandinī - from the daughter; vipralambhe - in the separation; samrambhena - with great desire; ullasita - brilliant; lalita - of love; aśaṅkaya - with apprehension; udbhranta - agitated; netraḥ - eyes; tvam - You;

śarībhiḥ - by the female parrots; samaya - at hints; paṭubhiḥ - experts; drag - at once; upalabhyamanaḥ - perceived; kamam - to Your heart's content; damodara - O Damodara; mama - of me; kada - when?; modam - delight; akṣnoḥ - of the eyes; vidhata - the creator.

O Lord Damodara, when, Your glittering, love-filled eyes restless with apprehension in the destined separation from the daughter of the gopa king's friend, and Yourself seen by the śarī birds expert at understanding hints, will You delight my eyes?

Text 41

rasarambhe vilasati parityajya goṣṭhambujakṣī-
vṛndaṁ vṛndavana-bhuvi rahaḥ keśavenopanīya
tvaṁ svadhīna-priyatama-pada-prapanenarcitaṅgīṁ
dure dṛṣṭva hṛdi kim acirad arpayiṣyami darpam

rasa - of the rasa dance; arambhe - in the beginning; vilasati - shining; parityajya - abandoning; goṣṭha - of Vraja; ambujakṣī- - of the lotus-eyed girls; vṛndam - the multitude; vṛndavana - of Vṛndāvana; bhuvi - ;in the land; rahaḥ - in a secluded place; keśavena - by Keśava; upanīya - brougth; tvam - You; svadhīna - independent; priyatama - most dear; pada - feet; prapanena - by attaining; arcita - worshiped; aṅgīm - body; dure - far away; dṛṣṭva - seeing; hṛdi - in the heart; kim - whether?; acirat - quickly; arpayiṣyami - I will throw away; darpam - pride.

When, in the beginning of the rasa dance seeing You leave the lotus-eyed girls of Vraja, be led by Your independent lover Keśava to a secluded place in Vṛndāvana forest, and be worshiped by Him, will I at once abandon all my pride?

Text 42

ramya śona-dyutibhir alakair yavakenorja-devyaḥ
sadyas tandrī-mukulad-alasa-klanta-netra vrajeśa
prataś candravali-parijanaiḥ saci dṛṣṭva vivarṇair
asya-śrīs te pranayati kada sammadaṁ me mudaṁ ca

ramya - charming; śona - reddish; dyutibhiḥ - splendor; alakaiḥ - with curling locks of hair; yavakena - with yavaka; urja-devyaḥ - of the Queen of Karttika; sadyaḥ - at once; tandrī - from exhaustion; mukulat - closed; alasa-klanta - fatigue; netra - eyes; vrajeśa - O king of Vraja; prataś - at dawn; candravali - of Candravalī;

parijanaiḥ - by the friends; saci - askance; dṛṣṭva - seeing; vivarṇaiḥ - colorless; asya - of the face; śrīḥ - beauty; te - of You; pranayati - loves; kada - when?; sammadam - pride; me - of me; mudam - delight; ca - and.

When, handsome with curling locks of hair, its eyes closing with fatigue, decorated with the reddish color of Queen Rādhā's yavaka cosmetic, and stared at with crooked eyes by Candravalī's pale friends, will the splendor of Your face at dawn, O king of Vraja, make me happy and proud?

Text 43

vyatyukṣi-rabhasotsave 'dhara-sudha-pana-glahe prastute
jitva patum athotsukena harina kaṇṭhe dhṛtayaḥ puraḥ
īṣac-choniṁa-mīlitakṣam anṛju-bhru-valli-helonnataṁ
prekṣisye tava sa-smitaṁ sa-ruditaṁ tad devi vaktraṁ kada

vyatyukṣi - water-splashing; rabhasa - jubilant; utsave - in the festival; adhara - of the lips; sudha - the nectar; pana - drinking; glahe - in the wagered prize; prastute - begun jitva - having won; patum - to drink; atha - then; utsukena - with eagerness; harina - by Lord Hari; kaṇṭhe - on the neck; dhṛtayaḥ - held; puraḥ - in the presence; īṣac - slightly; choṇiṁa - reddish; mīlita - marked; akṣam - eyes; anṛju - crooked; bhru - eyebrows; valli - vine; hela - with contempt; unnatam - raised; prekṣisye - will I see; tava - of You; sa - with; smitam - a smile; sa - with; ruditam - crying; tat - that; devi - O queen; vaktram - face; kada - when?

O queen, when will I see Your face at once crying and smiling, the vine of its eyebrows crookedly raised in scorn, and its eyes reddish, as Lord Hari, having won Your lips' nectar in the water-splashing contest, grasps Your neck, eager to drink?

Text 44

alībhiḥ samam abhyupetya śanakair gandharvikayaṁ muda
goṣaṭhadhīśa-kumara hanta kusuma-śreṇiṁ harantyaṁ tava
prekṣiṣye purataḥ praviśya sahasa guḍha-smitasyaṁ balad
acchindanam ihottarīyam urasas tvaṁ bhanumatyaḥ kada

alībhiḥ - gopī friends; samam - with; abhyupetya - having approached; śanakaiḥ - gradually; gandharvikayam - Rādhā; muda - with happiness; goṣaṭhadhīśa - of the king of Vraja; kumara - O son; hanta - indeed; kusuma - of flowers; śreṇim - a series; harantyam - taking; tava - of You; prekṣiṣye - I will see; puratah - in the presence; praviśya - entering; sahasa - at once; guḍha - concealed; smita - smiling;

asyam - face; balat - by force; acchindanam - snatched away; iha - here; uttarīyam - upper garment; urasaḥ - from the breasts; tvam - You; bhanumatyaḥ - of Bhanumati; kada - when?

O prince of Vraja, when, Your flower garland stealthily stolen by Rādhāranī and the gopīs, will I see You retaliate by coming before them, and with a secret smile, suddenly ripping open the bodice covering the breasts of Bhanumatī?

Text 45

udañcati madhutsave sahacarī-kulenakule
kada tvam avalokyase vraja-purandarasyatmaja
smitojjvala-mad-īśvarī-cala-dṛg-añcala-preranan
nilīna-guna mañjarī-vadanam atra cumban maya

udañcati - rises; madhu - spring; utsave - in the festival; sahacarī - of friends; kulena - by a multitude; akule - filled; kada - when?; tvam - You; avalokyase - will be seen; vraja - of Vraja; purandarasya - of the king; atmaja - the son; smita - smile; ujjvala - splendid; mat - of me; īśvarī - the queen; cala - restless; dṛg - eyes; añcala - corners; preranan - sent; nilīna - filled; guṇa - transcendental virtues;mañjarī - blossoms; vadanam - mouth; atra - here; cumban - kissing; maya - by me.

O prince of Vraja, when, surrounded by Rādhā's friends in the spring festival, will I see You, on the signal of my queen's smiling, glistening, and restless sidelong glance, suddenly kiss the mouth of Guṇa-mañjarī?

Text 46

kalinda-tanaya-taṭi-vana-viharataḥ śrantayoḥ
sphuran-madhura-madhavī-sadana-sīmni viśramyatoḥ
vimucya racayiṣyate sva-kaca-vṛndam atramuna
janena yuvayoḥ kada pada-saroja-sammarjanam

kalinda-tanaya - of the Yamunā; taṭi - on the shore; vana - in the forest; viharataḥ - performing transcendental pastimes; śrantayoḥ - fatigued; sphuran - manifested; madhura - sweet; madhavī - madhavī; sadana - cottage; sīmni - in the boundary; viśramyatoḥ - resting; vimucya - releasing; racayiṣyate - will be done; sva - own; kaca - of hair; vṛndam - abundance; atra - here; amuna - by this; janena - person; yuvayoḥ - of You; kada - when?; pada - feet; saroja - lotus; sammarjanam - massage.

When, the two of You fatigued by enjoying many pastimes in the forest by the Yamunā's shore and now resting in the charming cottage of madhavī vines, will this person untie Your hair and massage Your lotus feet?

Text 47

parimilad-upabarhaṁ pallava-śrenibhir vaṁ
madana-samara-caryabhara-paryaptam atra
mṛdubhir amala-puṣpaiḥ kalpayiṣyami talpaṁ
bhramara-yuji nikuñje ha kada kuñja-rajau

parimilat - together with; upabarham - a pillow; pallava - of flower buds; śrenibhiḥ - with multitudes; vam - You; madana - amorous; samara - battle; carya - activities; bhara - abundant; paryaptam - attained; atra - here; mṛdubhiḥ - with soft; amala - splendid; puṣpaiḥ - flowers; kalpayiṣyami - O shall fashion; talpam - a bed; bhramara - bees; yuji - with; nikuñje - in the forest grove; ha - O!; kada - when?; kuñja-rajau - O king and queen of the forest.

O king and queen of the forest, when, Your amorous battle finished, will I make You a bed of soft and splendid flowers and a pillow of many flower buds in the forest filled with bees?

Text 48

ali-dyutibhir ahṛtair mihira-nandinī-nirjharat
puraḥ puraṭa-jharjharī-paribhṛtaiḥ payobhir maya
nija-pranayibhir janaiḥ saha vidhasyate vaṁ kada
vilasa-śayana-sthayor iha padambuja-kṣalanam

ali - of black bees; dyutibhiḥ - by the luster; ahṛtaiḥ - taken; mihira-nandinī-nirjharat - from the Yamunā River; puraḥ - in the presence; puraṭa - golden; jharjharī - vessel; paribhṛtaiḥ - brought; payobhiḥ - with water; maya - by me; nija - own; pranayibhiḥ - affectionate friends; janaiḥ - people; saha - with; vidhasyate - will be performed; vam - of You; kada - when; vilasa - of pastimes; śayana - on the bed; sthayoḥ - staying; iha - here; pada - feet; ambuja - lotus; kṣalanam - washing.

When, in the company of Your dear friends, with the bee-
black water of the Yamunā brought in a golden vessel, will I wash Your lotus feet as You rest on the pastime-bed?

Text 49

līla-talpe kalita-vapuṣor vyavahasīm analpaṁ
smitva smitva jaya-kalanaya kurvatoḥ kautukaya
madhye-kuñjaṁ kim iha yuvayoḥ kalpayiṣyamy adhīśau
sandhyarambhe laghu laghu padambhoja-samvahanani

līla - of pastimes; talpe - on the bed; kalita - placed; vapuṣoḥ - forms; vyavahasīm - laughter; analpam - much; smitva - smiling; smitva - and smiling; jaya - for victory; kalanaya - with the desire; kurvatoḥ - doing; kautukaya - for happiness; madhye - in the middle; kuñjam - the forest grove; kim - whether?; iha - here; yuvayoḥ - of You both; kalpayiṣyamy - I will do; adhīśau - O king and queen; sandhya-arambhe - at the rendezvous; laghu laghu - very gently; padambhoja - lotus feet; samvahanani - massage.

When, the two of You repeately laughing and smiling as, eager for victory in the ganbling match, You recline on the pastime-bed in the forest, O king and queen, will I very gently massage Your lotus feet?

Text 50

pramada-madana-yuddharambha-sambhavukabhyaṁ
pramudita-hṛdayabhyaṁ hanta vṛndavaneśau
kim aham iha yuvabhyaṁ pana-līlonmukhabhyaṁ
caṣakam upahariṣye sadhu-madhvīka-purnam

pramada - wild; madana - amorous; yuddha - battle; arambha - beginning; sambhavukabhyam - expert; pramudita - jubilant; hṛdayabhyam - whose hearts; hanta - indeed; vṛndavaneśau - O king and queen of Vṛndāvana; kim - whether?; aham - I; iha - here; yuvabhyam - You both; pana - drinking; līla - pastimes; unmukhabhyam - eager; caṣakam - a cup; upahariṣye - I will bring; sadhu - excellent; madhvīka - with madhvīka nectar; purṇam - filled.

When, O king and queen of Vṛndāvana, the two of You with joyful hearts eager to begin the wild battle of amorous pastimes, and yearning to enjoy pastimes of drinking, will I bring You a goblet filled with sweet madhvīka nectar?

Text 51

kadahaṁ seviṣye vratati-camarī-camara-marud-
vinodena krīḍa-kusuma-śayane nyasta-vapuṣau
daronmīlan-netrau śrama-jala-kana-klidya-dalakau
bruvanav anyonyaṁ vraja-nava-yuvanav iha yuvam

kada - when?; aham - I; seviṣye - will serve; vratati - of vines; camarī-camara - with a camara(t2) fan; marut - of a breeze; vinodena - with the pastime; krīḍa - pastimes; kusuma - flowers; śayane - on the bed; nyasta - placed; vapuṣau - transcendental forms; dara - slightly; onmīlan - open; netrau - whose yes; śrama-jala - perspiration born from fatigue; kana - drops; klidya - wet; dalakau - petals; bruvanav - speaking; anyonyam - together; vraja - of Vraja; nava - fresh; yuvanav - two youths; iha - here; yuvam - You both.

When, O youthful couple of Vraja, Your eyes slightly open, and Your flower-petal bodies sprinkled with perspiration as Your recline, conversing, on the pastime bed of flowers, will I serve You, making a breeze with the fan of vines?

Text 52

cyuta-śikhara-śikhanḍaṁ kiñcid utsraṁsamanaṁ
viluṭhad-amala-puṣpa-śrenim unmucya cuḍam
danuja-damana devyaḥ śikṣaya te kadahaṁ
kamala-kalita-koṭiṁ kalpayiṣyami venīm
cyuta - fallen; śikhara - crest; śikhanḍam - peacock feather; kiñcit - somewhat; utsraṁsamanam - falling; viluṭhat - moving; amala - splendid; puṣpa - flowers; śreṇim - series; unmucya - freeing; cuḍam - crown; danuja - the demons; damana - crushing; devyaḥ - of the queen; śikṣaya - by the order; te - of You; kada - when?; aham - I; kamala - lotuses; kalita - made; koṭim - millions; kalpayiṣyami - I will decorate; veṇīm - braids.

When, O crusher of the demons, on the order of my queen will I undo Your hair, remove its falling peacock feather and flowers, and tie it again with a lotus?

Text 53

kamala-mukhi vilasair aṁsayoḥ sraṁsitanaṁ
tulita-śikhi-kalapaṁ kuntalanaṁ kalapam
tava kabaratayavirbhavya modat kadahaṁ
vikaca-vicakalīnaṁ malayalaṅkariṣye

kamala - lotus; mukhi - face; vilasaiḥ - with pastimes; aṁsayoḥ - onto the shoulders; sraṁsitanam - fallen; tulita - equal; śikhi - of peacock feathers; kalapam - group; kuntalanam - of hair; kalapam - group; tava - of You; kabarataya - with many; avirbhavya - manifested; modat - happily; kada - when?; aham - I; vikaca - blossomed; vicakalīnam - vicakalī flowers; malaya - with a garland; alaṅkariṣye - I will decorate.

When, O lotus-faced girl, will I decorate Your hair, like a peacocks tail fallen in Your pastimes to Your shoulders, with a garland of jasmine blossoms?

Text 54

mithaḥ-spardha-baddhe balavati valaty akṣa-kalahe
vrajeśa tvaṁ jitva vraja-yuvati-dhammilla-manina
dṛg-antena kṣiptaḥ panam iha kuraṅgaṁ tava kada
grahīṣyamo baddhva kalayati vayaṁ tvat-priya-gane

mithaḥ - mutual; spardha - rivalry; baddhe - bound; balavati - strong; valaty - increases; akṣa - of the dice-game; kalahe - in the quarrel; vrajeśa - O king of Vraja; tvam - You; jitva - defeating; vraja - of Vraja; yuvati - of the girls; dhammilla - in the decorated braids; maṇina - with a jewel; dṛg - of the eyes; antena - by the corners; kṣiptaḥ - cast; paṇam - to the wagered prize; iha - here; kuraṅgam - a deer; tava - of You; kada - when?; grahīṣyamaḥ - will take; baddhva - binding; kalayati - observing; vayam - we; tvat - of You; priya - of dear friends; gaṇe - in the group.

O king of Vraja, when will we, sent by the sidelong glance of She who defeated You in the fiercely contested dice game and who is the jewel in the decorated, braided hair of the girls of Vraja, bind and take the deer wagered in the dice game, as Your friends look helplessly on?

Text 55

kiṁ bhaviṣyati śubhaḥ sa vasaro
yatra devi nayanañcalena mam
garvitaṁ vihasituṁ niyokṣyase
dyuta-saṁsadi vijitya madhavam

kim - whether?; bhaviṣyati - will be; śubhaḥ - auspicious; sa - that; vasaro - day; yatra - where; devi - O queen; nayana - of the eyes; añcalena - by the corner; mam -

me; garvitam - proud; vihasitum - to laugh at; niyokṣyase - will order; dyuta - of the dice game; saṁsadi - in the assembly; vijitya - defeating; madhavam - Madhava.

Will the auspicious day arrive, when, O queen, with Your sidelong glance You will make me laugh at the proud Madhava defeated in the dice game?

Text 56

kiṁ janasya bhavitasya tad-dinaṁ
yatra natha muhur enam adṛtaḥ
tvaṁ vrajeśvara-vayasya-nandinī-
mana-bhaṅga-vidhim arthayiṣyase

kim - whether?; janasya - person; bhavita - will be; asya - of this; tat - that; dinam - day; yatra - where; natha - O Lord; muhuḥ - at every moment; enam - this; adṛtaḥ - worshiped; tvam - You; vrajeśvara - of the king of Vraja; vayasya - of the friend; nandinī - the daughter; mana - jealous anger; bhaṅga - breaking; vidhim - activity; arthayiṣyase - will request.

O Lord, will the day come when, repeatedly worshiping me, You will beg from me a way to break the jealous anger of the daughter of the king of Vraja's friend?

Text 57

tvad-adeśyaṁ śarī-kathitam aham akarnya mudito
vasami tvat-kuṇḍopari sakhi vilambas tava katham
itīdaṁ śrīdama-svasari mama sandeśa-kusumaṁ
hareti tvaṁ damodara janam amuṁ notsyasi kada

tvat - of You; adeśyam - order; śarī - by the female parrot; kathitam - spoken; aham - I; akarṇya - hearing; muditaḥ - jubilant; vasami - I am staying; tvat - of You; kunḍa-upari - at the lake; sakhi - O friend; vilambaḥ - delay; tava - of You; katham - why?; iti - thus; idam - this; śrīdama - of Śridama; svasari - to the sister; mama - My; sandeśa - letter; kusumam - flower; hara - carry; iti - thus; tvam - You; damodara - O Lord Damodara; janam - person; amum - this; notsyasi - will engage; kada - when?

O Damodara, when will You order this person: Carry to Śridama's sister this flower-letter, which says, 'On Your order, as I heard it spoken by the śarī bird, I am

waiting here at Your pond. O friend, why are You late?""

Text 58

śaṭho 'yaṁ navekṣyaḥ punar iha maya mana-dhanaya
viśantaṁ strī-veśaṁ subala-suhṛdaṁ varaya gira
idaṁ te sakutaṁ vacanam avadharyocchalita-dhīś
chalaṭopair gopa-pravaram avarotsyami kim aham

śaṭhaḥ - a scoundrel; ayam - He; na - not; avekṣyaḥ - to be seen; punaḥ - again; iha - here; maya - by Me; mana - of honor; dhanaya - with the wealth; viśantam - entering; strī - of a woman; veśam - disguise; subala - of Subala; suhṛdam - the friend; varaya - surround; gira - with the word; idam - this; te - of You; sakutam - with meaning; vacanam - words; avadharya - understanding; ucchalita - risen; dhīś - intelligence; chala-aṭopaiḥ - with tricks; gopa - of the gopas; pravaram - the best; avarotsyami - will prevent; kim - whether?; aham - I.

I have the wealth of My own good honor! I shall never see that rake again! Subala's friend has come here disguised as a womn! Surround Him at once!" Hearing Your words, and in my heart understanding Your intention, will I cleverly trap the best of the gopas?

Text 59

aghahara balīvardaḥ preyan navas tava yo vraje
vṛṣabha-vapuṣa daityenasau balad abhiyujyate
iti kila mṛṣa gīrbhiś candravalī-nilaya-sthitaṁ
vana-bhuvi kada neṣyami tvaṁ mukunda mad-īśvarīm

agha - of Aghasura; hara - O killer; balīvardaḥ - bull; preyan - favorite; navaḥ - young; tava - of Yours; yaḥ - who; vraje - in Vraja; vṛṣabha - of a bull; vapuṣa - in the form; daityena - by a demon; asau - he; balat - violently; abhiyujyate - is now attacked; iti - thus; kila - indeed; mṛṣa - false; gīrbhiś - with words; candravalī - of Candravalī; nilaya - in the residence; sthitam - staying; vana-bhuvi - in the forest; kada - when?; neṣyami - will I lead; tvam - to You; mukunda - O Mukunda; mad-īśvarīm - my queen.

O killer of Aghasura, Your favorite young bull is now violently attacked by a demon in the form of a bull in Vraja!" O Mukunda, when, speaking this lie, will I lead You from Candravalī's place to My queen in the forest?

Text 60

nigirati jagad uccaiḥ suci-bhedye tamisre
bhramara-ruci-nicolenaṅgam avṛtya dīpram
parihṛta-mani-kañcī-nupurayaḥ kadahaṁ
tava navam abhisaraṁ karayiṣyami devi

nigirati - swallowing; jagat - the universe; uccaiḥ - greatly; suci-bhedye - dense; tamisre - when the darkness; bhramara - of black bees; ruci - of the splendor; nicolena - with a cape; aṅgam - the body; avṛtya - covering; dīpram - effulgent; parihṛta - removed; mani - jewels; kañcī - belt; nupurayaḥ - anklets; kada - when?; aham - I; tava - of You; navam - new; abhisaram - rendezvous; karayiṣyami - I will arrange; devi - O queen.

When, O queen, removing Your jewel belts and anklets and covering Your splendid transcendental body with a cloak the color of a swarm of black bees, will I lead You to a new meeting with Kṛṣṇa in the dense darkness now swallowing the world?

Text 61

asye devyaḥ katham api muda nyastam asyat tvayeśa
kṣiptaṁ parṇe pranaya-janitad devi vamyat tvayagre
akutajñas tad ati-nibhṛtaṁ carvitaṁ kharvitaṅgas
tambulīyaṁ rasayati janaḥ phulla-roma kadayam

asye - in the mouth; devyaḥ - of the queen; katham api - somehow; muda - happily; nyastam - placed; asyat - from the mouth; tvaya - by You; īśa - O king; kṣiptam - thrown; parṇe - on a leaf; pranaya - from love; janitat - born; devi - O queen; vamyat - spitting; tvaya - by You; agre - in the presence; akuta - the hint; jñaḥ - understanding;tat - that; ati-nibhṛtam - very secluded; carvitam - chewed; kharvitaṅgaḥ - dwarf; tambulīyam - betelnuts; rasayati - will enjoy; janaḥ - person; phulla-roma - the hairs of his body erect in ecstasy; kada - when?; ayam - this.

When, O queen, will this dwarf, understanding Your intention, take the betelnuts the Lord happily placed in Your mouth and You affectionately spat on a leaf, and, bodily hairs erect with joy, taste them in a secret place?

Text 62

parasparam apaśyatoḥ pranaya-maninor vaṁ kada
dhṛtotkalikayor api svam abhirakṣator agraham
dvayoḥ smitam udañcaye nudasi kiṁ mukundamuna
dṛg-anta-naṭanena mam uparamety alīkoktibhiḥ

parasparam - each other; apaśyatoḥ - not seeing; pranaya - with love; maninoḥ - thinking; vam - You both; kada - when?; dhṛta - held; utkalikayoḥ - longings; api - also; svam - Yourselves; abhirakṣatoḥ - protecting; agraham - determination; dvayoḥ - of the two; smitam - the smile; udañcaye - I raise;nudasi - You incite; kim - why?; mukunda - O Mukunda; amuna - by this; dṛg - of the eyes; anta - of the corners; naṭanena - dancing; mam - me; uparama - stop; ity - thus; alīka - with false; uktibhiḥ - words.

When, O lovers who because You rarely see each other always long to meet, will I make You smile by pretending to complain, Mukunda! Why do You agitate me with this dancing from the corner of Your eyes? Stop it!"?

Text 63

kadapy avasaraḥ sa me kim u bhaviṣyati svaminau
jano 'yam anuragataḥ pṛthuni yatra kuñjodare
tvaya saha tavalike vividha-varna-gandha-dravaiś
ciraṁ viracayiṣyati prakaṭa-patra-vallī-śriyam

kadapy - at some time; avasaraḥ - opportunity; sa - that; me - of me; kim - whether?; u - indeed; bhaviṣyati - will be; svaminau - O king and queen; janaḥ - person; ayam - this; anuragataḥ - out of love; pṛthuni - wide; yatra - where; kuñja - forest; udare - in thegarden; tvaya - You; saha - with; tava - of You; alike - on the forehead; vividha - various; varṇa - kinds; gandha - fragrant; dravaiś - with substances; ciram - for a long time; viracayiṣyati - I shall create; prakaṭa-patra-vallī - of pictures;śriyam - the beauty.

O king and queen, when I have the opportunity in the great forest to lovingly decorate You by drawing on Your foreheads elaborate pictures in fragrent colors?

Text 64

idaṁ seña-bhagyaṁ bhavati sulabhaṁ yena yuvayoś

chaṭapy asya premnaḥ sphurati na hi suptav api mama
padarthe 'smin yuṣmad-vrajam anunivasena janitas
tathapy aśa-bandhaḥ parivṛdha-varau maṁ draḍhayati

idam - this; seña - of direct service; bhagyam - good fortune; bhavati - will be; sulabham - easily attained; yena - by which; yuvayoś - of You both; chaṭa - luster; apy - even; asya - of this; premṇaḥ - love; sphurati - manifest; na - not; hi - indeed; suptav - sleeping; api - even; mama - of me; padarthe - matter; asmin - in this; yuṣmat - of You; vrajam - in the Vraja; anunivasena - by living; janitaḥ - born; tathapy - still; aśa - of hope; bandhaḥ - the bond; parivṛdha-varau - O best of masters; mam - me; draḍhayati - strengthens.

The splendor of pure love, which makes the good fortune of Your direct service easy to obtain, is not mine, even in dream. Still, O king and queen, simply living in Your Vraja gives me great hope.

Text 65

papadya bhavadīyataṁ kalita-nirmala-premabhir
mahadbhir api kamyate kim api yatra tarnaṁ januḥ
kṛtatra kujaner api vraja-vane sthitir me yaya
kṛpaṁ kṛpana-gaminīṁ sadasi naumi tam eva vam

prapadya - having attained; bhavadīyatam - the state of being Yours; kalita - having; nirmala - pure; premabhiḥ - love; mahadbhiḥ - great; api - even; kamyate - desires; kim api - something; yatra - where; tarnam - as a blade of grass; januḥ - birth; kṛta - done; atra - here; kujaneḥ - of low birth; api - even; vraja-vane - in the forest of Vraja; sthitiḥ - situation; me - of me; yaya - by which; kṛpam - the mercy; praṇa-gaminīm - of they who have given their life to You; sadasi - in the assembly; naumi - I praise; tam - that; eva - indeed; vam - of You both.

In public places I glorify Your mercy, which is granted to even the lowest creatures, and which enables me, even though I am lowborn, to live in this forest of Vraja, the place where Your great devotees filled with pure love aspire to take birth even as a blade of grass.

Text 66

madhavya madhuraṅga kanana-pada-praptadhirajya-śriya
vṛndaranya-vikasi-saurabha-tate tapiccha-kalpa-druma
nottapaṁ jagad eva yasya bhajate kīrti-cchaṭa-cchayaya

citra tasya tavaṅghri-sannidhi-juṣaṁ kiṁ va phalaptir nṛnam

madhavya - by the madhavī vine; madhura - charming; aṅga - form; kanana - forest; pada - feet; prapta - attained; adhirajya - of the kingdom; śriya - the splendor; vṛndaranya - in Vṛndāvana; vikasi - blossoming; saurabha - fragrant; tate - on the surface; tapiccha - tamala; kalpa-druma - desire tree; na - not; uttapam - distress; jagat - the universe; eva - indeed; yasya - of which; bhajate - gives; kīrti - of glory; cchaṭa - of the abundance; cchayaya - by the shade; citra - wonderful; tasya - of that; tava - of You; aṅghri - of the feet; sannidhi - nearness; juṣam - of they who have attained; kim - what?; va - or; phala - result; aptiḥ - attainment; nṛnam - of men.

O handsome, fragrant tamala desire tree blooming in Vṛndāvana forest and embraced by the madhavī vine of the goddess ruling this forest, O tree the shade of whose glory protects the world from a host of burning sufferings, what wonderful fruits do the people find at Your feet?

Text 67

tval-līla-madhu-kulyayollasitaya kṛṣnambudasyamṛtaiḥ
śrī-vṛndavana-kalpa-valli paritaḥ saurabhya-vispharaya
madhuryena samastam eva pṛthuna brahmaṇḍam apyayitaṁ
naścaryaṁ bhuvi labdha-pada-rajasaṁ parvonnatir vīrudham

tval - of You; līla - of the transcendental pastimes; madhu - of honey; kulyaya - with the stream; ullasitaya - splendid; kṛṣna - of Kṛṣna; ambudasya - of the cloud; amṛtaiḥ - with the nectar; śrī-vṛndavana - of Śri Vṛndāvana; kalpa-valli - O desire vine; paritaḥ - everywhere; saurabhya - of sweet fragrance; vispharaya - with the expansion; madhuryena - with sweetness; samastam - all; eva - indeed; pṛthuna - great; brahmaṇḍam - universe; apyayitam - pleased; na - not; aścaryam - wonderful; bhuvi - in this world; labdha - attained; pada - of the feet; rajasam - the dust; parva - limbs; unnatiḥ - standing up; vīrudham - of the vines.

O Vṛndāvana desire vine, it is not at all surprising that the entire world is delighted by the flowing stream of the honey of Your pastimes, shining with the nectar showered by the black cloud of Kṛṣna by Your all-pervading fragrance, and by Your great sweetness, and it is also not surprising that the vines on the ground, who have attained the dust of Your feet, are now standing erect in ecstasy.

Text 68

paśupala-vareṇya-nandanau varam etaṁ muhur arthaye yuvam
bhavatu praṇayo bhave bhave
bhavator eva padambujeṣu me

paśupala - of the gopas; vareṇya - of the best; nandanau - the son and daughter; varam - boon; etam - this; muhuḥ - again and again; arthaye - I request; yuvam - of You; bhavatu - may be; praṇayaḥ - love; bhave - birth; bhave - after birth; bhavatoḥ - of You; eva + - certainly; padambujeṣu - for the lotus feet; me - of me.

O prince and princess of the gopas, again and again I pray for this benediction: Birth after birth may I love Your lotus feet.

Text 69

udgīrnabhud utkalika-vallarir agre
vṛndaṭavyaṁ nitya-vilasa-vratayor vam
vaṅ-matrena vyaharato 'py ullalam etam
akarnyeśau kamita-siddhiṁ kurutaṁ me

udgīrna - sprouted; abhut - has been; utkalika - of longings; vallariḥ - the vine; agre - in the presence; vṛndaṭavyam - in the forest of Vṛndāvana; nitya - eternal; vilasa - pastimes; vratayoḥ - absorbed; vam - of You; vaṅ-matreṇa - with only words; vyaharataḥ - speaking; apy - even; ullalam - trembling; etam - this; akarṇyeśau - having heard; kamita - desired; siddhim - perfection; kurutam - please do; me - to me.

O king and queen who eternally enjoy transcendental pastimes, this vine of longings (Utkalika-vallari) has sprouted up before You in Vṛndāvana forest. I tremble as I recite it. O king and queen, please hear this prayer and please fulfill my desires.

Text 70

candraśva-bhuvane śake
pauṣe gokula-vasina
iyam utkalika-purva
vallarī nirmita maya

candra - one; aśva - seven; bhuvane - fourteen; śake - in the Śaka year; pauṣe - in the month of December-

January; gokula-vasina - residing in Gokula; iyam - this; utkalika-purva - beginning with Utkalika; vallarī - Vallarī; nirmita - written; maya - by me.

This vine of longings (Utkalika-vallari) was written by me, a resident of Gokula, in the month of Pauṣa (December-January) in the Śaka year Candraśva-bhuvana (1471 Śaka, or A.D. 1549).

Untitled Poem

Text 1

srastaṁ srastam udanñcayanty adiśiraḥ śyamaṁ nicolañcalaṁ
hastena ślatha-durbalena lulitakalpaṁ vahantī tanum
muktardham avarudhya venim alasa-spande kṣipantī dṛśau
kuñjat paśya gṛhaṁ praviśya nibhṛtaṁ śete sakhī radhika

srastam - falling; srastam - and falling;udanñcayanty - lifting; adiśiraḥ - on the head; śyamam - blue; nicola - of the top part of Her sari; añcalam - the edge; hastena - with a hand; ślatha-durbalena - weak; lulita - disarrayed; akalpam - ornaments; vahantī - carrying; tanum - body; mukta - loosened; ardham - partly; avarudhya - binding; venim - braids; alasa-spande - languid motions; kṣipantī - tossing; dṛśau - eyes; kuñjat - from theforest; paśya - look!; gṛham - the house; praviśya - entering; nibhṛtam - secluded; śete - lies down; sakhī - friend; radhika - Rādhikā.

Look! With a weak hand pulling up the repeatedly falling blue cloth covering Her head, the ornaments on Her body disarrayed, languidly tying Her loosened braids, and slowly looking this way and that, friend Rādhā leaves the forest, enters Her home, and lies down to rest.

Text 2

mlanam utkṣipya malaṁ truṭita-mani-saraḥ kajjalaṁ bibhrad-oṣṭhe
saṅkīrnaṅgo nakhaṅkhair diśi diśi vikiran ghurnite netra-padme
paśya mlanaṅga-yaṣṭiḥ sphuṭam aparicito gopa-
goṣṭhībhir agre
goṣṭhaṁ goṣṭhendra-sunuḥ praviśati rajanau dhvaṁsam asadayantyam

mlanam - wilted; utkṣipya - tossing aside; malam - garland; truṭita - broken;

mani-saraḥ - jewel necklace; kajjalam - black mascara; bibhrat - wearing; oṣṭhe - on the lips; saṅkīrna - mixed; aṅgaḥ - limbs; nakhaṅkhaiḥ - with nail scratches; diśi diśi - in all directions; vikiran - casting; ghurṇite - moving about; netra-padme - lotus eyes; paśya - look!; mlana - wilted; aṅga-yaṣṭiḥ - arms; sphuṭam - manifested; apariciṭaḥ - unobserved; gopa-goṣṭhībhiḥ - by the gopas; agre - in front; goṣṭham - Vraja; goṣṭhendra-sunuḥ - the prince of Vraja; praviśati - enters; rajanau - at night; dhvaṁsam - disappearance; asadayantyam - causing.

Tossing aside His wilted garland, His jewel necklace broken, mascara on His lips, His body decorated with fingernail marks, His lotus eyes rolling in all directions, and His arms fatigued, unseen by the gopas, the prince of Vraja enters Vraja Village just as night is ending.

Volume Five

Untitled Prayer to Śrī Govardhanoddhara (Lord Kṛṣṇa, the Lifter of Govardhana Hill)

Text 1

jhamajjham iti varṣati stanita-cakra-vikrīḍayā
vimuṣṭa-ravi-maṇḍale ghana-ghaṭābhir ākhaṇḍale
rarakṣa dharaṇidharoddhṛti-paṭuḥ kuṭumbāni yaḥ
sa dāraytu dāruṇaṁ vraja-purandaras te daram

jhamajjham-jhamajjham; iti-thus; varṣati-rains; stanita-thunder; cakra-circle; vikrīḍayā-by the pastime; vimuṣṭa-stolen; ravi-of the sun; maṇḍale-the circle; ghana-of clouds; ghaṭābhiḥ-with multitudes; ākhaṇḍale-when Indra; rarakṣa-protected; dharaṇidhara-the hill; uddhṛti-lifting; paṭuḥ-expert; kuṭumbāni-relatives; yaḥ-who; sa-He; dāraytu-may disperse; dāruṇam-terrible; vraja-of Vraja; purandaraḥ-the king; te-of you; daram-fear.

May the king of Vraja, who, when Indra covered the sun with clouds and sent great rains making tumultuous sounds of jhamajjham with the playing of thunder, protected His relatives by lifting a great hill, break apart all your fears.

Text 2

mahā-hetu-vādair vidīrṇendra-yāgaṁ
giri-brāhmaṇopāsti-vistīrṇa-rāgam
sapady eka-yuktī-kṛtābhīra-vargaṁ
puro datta-govardhana-kṣmābhṛd-argham

mahā-great; hetu-of logic; vādaiḥ-with words; vidīrṇa-broken; indra-of Indra; yāgam-the sacrifice; giri-of the hill; brāhmaṇaq-and the brāhmaṇas; upāsti-worship; vistīrṇa-great; rāgam-love; sapady-at once; eka-one; yuktī-kṛta-joined; abhīra-0f the gopas; vargam-the community; puraḥ-before; datta-placed; govardhana-Govardhana; kṣmābhṛt-Hill; argham-worship.

O Lord who, by speaking with great logic stopped the indra-yañja, who is very attached to worshiping the brāhmaṇas and Govardhana Hill, who convinced the cowherd men in a moment, who at once began the worship of Govardhana Hill, . . .

Text 3

priyāśaṁsinībhir dalottaṁsinībhir
virājat-paṭābhiḥ kumārī-ghaṭābhiḥ
stavadbhiḥ kumārair api sphāra-tāraiḥ
saha vyākirantaṁ prasūnair dharaṁ tam

priyāśaṁsinībhiḥ-speaking words of glorification; dala-flower petals; uttaṁsinībhiḥ-with crowns; virājat-paṭābhiḥ-with splendid garments; kumārī-of girls; ghaṭābhiḥ-by hosts; stavadbhiḥ-reciting prayers; kumāraiḥ-by boys; api-also; sphāra-with many; tāraiḥ-loud sounds of praise; saha-with; vyākirantam-sprinkling; prasūnaiḥ-with flowers; dharam-the hill; tam-that.

. . .who, along with the gopī girls speaking words of praise and dressed in splendid garments and crowns of flower petals, and also along with the gopa boys loudly speaking many prayers, showered flowers on the hill, . . .

Text 4

giri-sthūla-dehena bhuktopahāraṁ
vara-śreṇi-santoṣitābhīra-dāram
samuttuṅga-śṛṅgāvalī-baddha-cailaṁ
kramāt priyamāṇaṁ parikramya śailam

giri-of a hill; sthūla-a great; dehena-with a body; bhukta-eaten; upahāram-the offering; varagifts; śreṇi-many; santoṣita-pleased; abhīra-of the gopas; dāram-the wives; samuttuṅga-lofty; śṛṅga-peaks; avalī-many; baddha-bound; cailam-flags; kramāt-gradually; priyamāṇam-being pleased; parikramya-circumambulating; śailam-the hill.

. . .who assumed a form as large as a mountain and ate the offered foodstuffs, who pleased the gopīs by fulfilling all their desires, who decorated the hill's peaks with many flags, who pleased the hill by circumambulating it, . . .

Texts 5-7

makha-dhvaṁsa-samrambhataḥ svarga-nāthe
samantāt kilārabdha-goṣṭha-pramāthe
muhur varṣati cchanna-dik-cakravāle
sa-dambholi-nirghoṣam ambhoda-jāle

muhur vṛṣṭi-khinnāṁ paritrāsa-bhinnāṁ
vrajeśa-pradhānaṁ taṭiṁ ballavānām
vilokyāpta-śītāṁ gavālīṁ ca bhītāṁ
kṛpābhiḥ samunnaṁ suhṛt-prema-nunnam

tataḥ savya-hastena hastīndra-khelaṁ
samuddhṛtya govardhanaṁ sāvahelam
adabhraṁ tam abhraṁlihaṁ śaila-rājaṁ
mudā bibhrataṁ vibhramaj-jantu-bhājam

makha-of the sacrifice; dhvaṁsa-the destruction; samrambhataḥ-because of anger; svarga-of heaven; nāthe-the king; samantāt-completely; kila-indeed; ārabdha-began; goṣṭha-of Vraja; pramāthe-the destruction; muhuḥ-repeatedly; varṣati-raining; cchanna-covered; dik-cakravāle-the horizons; sa-with; dambholi-of thunder; nirghoṣam-sounds; ambhoda-of clouds; jāle-water; muhuḥ-continually; vṛṣṭi-by rain; khinnām-distressed; paritrāsa-by fear; bhinnām-broken; vrajeśa-pradhānam-headed by the king of Vraja; taṭim-the multitude; ballavānām-of gopas; vilokya-seeing; āpta-attained; śītām-cold; gavālīm-the cows; ca-and; bhītām-frightened; kṛpābhiḥ-with mercy; samunnam-wet; suhṛt-for His friendsw; prema-by love; nunnam-impelled; tataḥ-then; savya-hastena-with His left hand; hastīndra-of a regal elephant; khelam-pastimes; samuddhṛtya-lifting; govardhanam-Govardhana; sāvahelam-casually; adabhram-gigantic; tam-that; abhram-the sky; liham-licking; śaila-rājam-the king of mountains; mudā-with happiness; bibhratam-holding; vibhramaj-bewildered; jantu-bhājam-people.

. . .who, when, because the indra-yajña was stopped the king of Svarga filled the horizons with thundering clouds showering rain to destroy Vraja, You saw Nanda and the other gopas distressed by the constant rain and broken with fear and the cows cold and fightened, then, impelled by love for Your friends and melting with compassion, with Your left hand, to everyone's astonishment, like a playful regal elephant, casually and happily lifted and continued to hold Govardhana Hill, the great regal mountain that licks the sky, . . .

Text 8

pravṛṣṭāsi mātaḥ kathaṁ śoka-bhāre
    paribhrājamāne sute mayy udāre
abhūvan bhavanto vinaṣṭopasargā
    na citte vidhatta bhramaṁ bandhu-vargāḥ

    pravṛṣṭā-entered; asi-You are; mātaḥ-O mother; katham-why?; śoka-grief; bhāre-great; paribhrājamāne-splendidly manifested; sute-son; mayy-I; udāre-noble; abhūvan-were; bhavantaḥ-of you; vinaṣṭa-destroyed; upasargā-calamities; na-not; citte-in the heart; vidhatta-placed; bhramam-bewilderment; bandhu-of friends and relatives; vargāḥ-the group.

. . .who said: "O mother, why are you unhappy when Your son is noble and generous? Friends, your troubles are over. Have no doubts in your hearts. . . .

Text 9

hatā tāvad ītir vidheyā na bhītiḥ
    kṛteyaṁ viśālā mayā śaila-śālā
tad asyāṁ praharṣād avajñāta-varṣā
    vihasyāmareśaṁ kurudhvaṁ praveśam

    hatā-destroyed; tāvat-then; ītiḥ-calamity; vidheyā-to be done; na-not; bhītiḥ-fear; kṛtā-done; iyam-this; viśālā-great; mayā-by Me; śaila-of the mountain; śālā-room; tat-that; asyām-in that; praharṣāt-happily; avajñāta-ignoring; varṣā-the rain; vihasya-laughing; amareśam-at the king of the demigods; kurudhvam-please do; praveśam-entrance.

. . . These troubles are over. Do not be afraid. I have now made this hill into a great house. Don't take this rain seriously. Laugh at Indra and enter here," . . .

Text 10

iti svairam āzśvāsitair gopa-vṛndaiḥ
parānanda-sandīpitāsyāravindaiḥ
girer gatram āsādya harmyopamānaṁ
cireṇāti-hṛṣṭaiḥ pariṣṭūyamānam

iti-thus; svairam-confidently; āzśvāsitaiḥ-encouraged; gopa-of the cowherd people; vṛndaiḥ-by the multitudes; parānanda-transcendental bliss; sandīpita-glowing; āsya-faces; aravindaiḥ-lotus; gireḥ-of the hill; gatram-the opening; āsādya-attaining; harmya-a palace; upamānam-like; cireṇa-quickly; ati-very; hṛṣṭaiḥ-happy; pariṣṭūyamānam-glorifying.

. . .who was again and again glorified by the gopas, as, with lotus faces glowing with transcendental happiness, and breathing a sigh of relief, they entered the palace-like cavity under the hill, . . .

Text 11

girīndraṁ guruṁ komale pañca-śākhe
kathaṁ hanta dhatte sakhā te viśākhe
purastād amuṁ prekṣya hā cintayedaṁ
muhur māmakīnāṁ mano yāti bhedam

giriṇdram-the king of mountains; gurum-heavy; komale-soft; pañca-śākhe-in the five fingers; katham-how?; hanta-indeed; dhatte-placed; sakhā-friend; te-of you; viśākhe-O Viśākhā; purastāt-in the presence; amum-this; prekṣya-seeing; hā-O!; cintayā-with anxiety; idam-this; muhuḥ-again and again; māmakīnām-my; manaḥ-mind; yāti-goes; bhedam-to breaking.

. . . about whom Śrī Rādhā said: "Viśākhā, how is it that your friend is now holding the great, heavy mountain on His delicate five fingers? When I see Him in this way My mind splits with anxiety. . . .

Text 12

sthanadbhiḥ kaṭhore ghanair dhvānta-ghore
bhramad-vāta-māle hatāśe 'tra kāle
ghana-sparśi-kūṭaṁ vahann anna-kūṭaṁ
kathaṁ syān na kāntaḥ sarojākṣi tāntaḥ

sthanadbhiḥ-thundering; kaṭhore-hard; ghanaiḥ-by clouds; dhvānta-darkness; ghore-terrible; bhramat-moving; vāta-winds; māle-garlands; hata-destroyed; āśe-the directions; atra-here; kāle-in time; ghana-of the clouds; sparśi-touching;

kūṭam-great; vahann-how?; anna-of foodstuffs; kūṭam-great quantity; katham-how?; syān-may be; na-not; kāntaḥ-lover; sarojākṣi-lotus-eyed; tāntaḥ-tired.

. . . O lotus-eyed one, how is it that at this time, when the directions are darkened with terrible thundering clouds and garlanded with hurricane winds, My lover does not feel tired by lifting this great hill, which has just eaten so many offerings of food, and which has many tall peaks that touch the sky? . . .

Text 13

na tiṣṭhanti goṣṭhe kaṭhorāṅga-daṇḍāḥ
kiyanto 'tra gopāḥ samantāt pracaṇḍāḥ
ṣirīṣa-prasūnāvalī-saukumarye
dhṛtā dhūr iyaṁ bhūrir asmin kim ārye

na-not; tiṣṭhanti-stands; goṣṭhe-in Vraja; kaṭhora-hard; āṅga-bodies; daṇḍāḥ-clubs; kiyantaḥ-how many?; atra-here; gopāḥ-cowherd men; samantāt-everywhere; pracaṇḍāḥ-powerful; śirīṣa-śirīṣa; prasūna-flowers; āvalī-multitudes; saukumarye-delicate; dhṛtā-held; dhūḥ-shaking; iyam-this; bhūriḥ-earth; asmin-in which; kim-how?; ārye-O noble lady.

. . . In Vraja are there not many powerful gopa men, their bodies hard with muscles? O noble lady, why should the heavy, shaking hill be held by someone as delicate as a host of śirīṣa flowers? . . .

Text 14

gire tāta govardhana prārthaneyaṁ
vapuḥ sthūla-nālī-laghiṣṭhaṁ vidheyam
bhavantaṁ yathā dhārayann eṣa haste
na dhatte śramaṁ maṅgalātman namas te

gire-O hill; tāta-O father; govardhana-O Govardhana; prārthanā-prayer; iyam-this; vapuḥ-form; sthūlagreat; nālī-kadamba flower; laghiṣṭham-lighter; vidheyam-may become; bhavantam-you; yathā-as; dhārayann-holding; eṣa-He; haste-in the hand; na-not; dhatte-experiences; śramam-fatigue; maṅgala-ātman-O auspicious one; namaḥ-obeisances; te-unto you.

. . . O Father Govardhana, I pray to you: Please become as light as a big kadamba flower so He will not become tired as He holds you in His hand. O auspicious one, I bow down and offer My respectful obeisances to you. . . .

Text 15

bhramat-kuntalānta-smita-dyota-kāntaṁ
lasad-gaṇḍa-śobhaṁ kṛtāśeṣa-lobham
sphuran-netra-lāsyaṁ murāres tvam āsyaṁ
varākūṭa-śālī sphuṭaṁ lokayāli

bhramat-moving; kuntala-of hair; anta-ends; smita-smile; dyota-splendid; kāntam-handsome; lasat-glistening; gaṇḍa-cheek; śobham-splendor; kṛta-done; aśeṣa-complete; lobham-attachment; sphuran-manifesting; netra-eyes; lāsyam-dancing; murāreḥ-of Lord Murāri; tvam-You; āsyam-face; vara-best; ākūṭa-intentions; śālī-possessing; sphuṭam-manifested; lokaya-please look!; āli-O friend.

. . . O sincere and noble friend, please gaze now at Murāri's face, splendid with a smile at the edge of its moving locks of hair, with glistening cheeks and the dancing of glittering eyes, and deeply in love with us all," . . .

Text 16

nipīyeti rādhā-latā-vāṅ-marandaṁ
vara-prema-saurabhya-pūrād amandam
dadhānaṁ madaṁ bhṛṅgavat tuṅga-kūjaṁ
varāṅgī-calāpaṅga-bhaṅgāpta-pūjam

nipīya-drinking; iti-thus; rādhā-of Rādhā; latā-the vine; vān-of the words; marandam-the nectar; vara-excellent; prema-love; saurabhya-fragrance; pūrāt-from the flood; amandam-great; dadhānam-doing; madam-happiness; bhṛṅgavat-like a bumblebee; tuṅga-great; kūjam-humming; varāṅgī-of the beautiful girl; cala-restless; āpaṅga-sidelong glances; bhaṅga-waves; āpta-attained; pūjam-worship.

. . .who became like an intoxicated, loudly humming black bee drinking from the flowering vine of Rādhā's voice this honey, which was sweeter than the flood of the sweet fragrance of the purest love, who was worshiped by the waves of beautiful Rādhā's restless sidelong glances, . . .

Text 17

kathaṁ nāma dadhyāt kṣudākṣāma-tundaḥ
śiśur me gariṣṭhaṁ girīndraṁ mukundaḥ
tad etasya tuṇḍe haṭhād arpayāraṁ
vrajādhīśa dadhnācitaṁ khaṇḍasāram

katham-how?; nāma-indeed; dadhyāt-holds; kṣudā-with hunger; kṣāma-thin; tundaḥ-belly; śiśuḥ-boy; me-my; gariṣṭham-most heavy; girīndram-regal mountain; mukundaḥ-Mukunda; tat-this; etasya-of that; tuṇḍe-in the mouth; haṭhāt-forcibly; arpaya-place; aram-at once; vrajādhīśa-O king of Vraja; dadhnā-with yogurt; ācitam-filled; khaṇḍasāram-sugar.

. . . about whom Mother Yaśodā said: "How can my boy Mukunda hold up this heavy king of hills when His stomach has become so thin with hunger? O king of Vraja, you must by force Him to eat by putting this sweetened yogurt in His mouth. . . .

Text 18

mahā-bhāra-niṣṭhe sthite te kaniṣṭhe
labhe vatsa nīlāmbaroddāma-pīḍām
avaṣṭabhya sattvaṁ tad asmai bala tvaṁ
dadasvāvilambaṁ sva-hastāv alambam

mahā-great; bhāra-burden; niṣṭhe-situated; sthite-standing; te-of You; kaniṣṭhe-younger brother; labhe-I attain; vatsa-O child; nīlāmbara-O Balarāma; uddāma-great; pīḍām-pain; avaṣṭabhya-having rested; sattvam-strength; tat-that; asmai-to Him; bala-O Balarāma; tvam-You; dadasva-please give; avilambam-without delay; sva-own; hastāv-hand; alambam-holding.

. . . O Nīlāmbara Balarāma, I am pained now that Your younger brother is holding up this great burden. Show Your strength! Lend Him a hand!" . . .

Text 19

iti snigdha-varṇaṁ samākarṇayantaṁ
giraṁ mātur enāṁ ca nirvarṇayantam
kaniṣṭhāgguli-śṛṅga-vinyasta-gotraṁ
pariprīnita-vyagra-gopāla-gotram

iti-thus; snigdha-loving; varṇam-words; samākarṇayantam-hearing; giram-words; mātuḥ-of His mother; enām-this; ca-and; nirvarṇayantam-seeing; kaniṣṭha-little; agguli-finger; śṛṅga-on the tip; vinyasta-placed; gotram-mountain; pariprīnita-pleased; vyagra-distressed; gopāla-of cowherd people; gotram-the family.

. . .who, hearing these affectionate words from His mother and glancing at her, by casually shifting the hill to the tip of the little finger and holding it with bravado,

pacified the worried gopas, . . .

Text 20

amībhiḥ prabhāvaiḥ kuto 'bhūd akuṇṭhaḥ
śiśur dhūli-kelī-paṭuḥ kṣīra-kaṇṭhaḥ
bibharty adya saptābdiko bhūri-bhāraṁ
giriṁ yac cirād eṣa kailāsa-sāram

amībhiḥ-with these; prabhāvaiḥ-great powers; kutaḥ-from where?; abhūt-become; akuṇṭhaḥ-powereful; śiśuḥ-child; dhūli-in the dust; kelī-playing; paṭuḥ-expert; kṣīra-milk; kaṇṭhaḥ-in His throat; bibharty-holds; adya-now; sapta-seven; abdikaḥ-years old; bhūri-great; bhāram-burden; girim-mountain; yac-which; cirāt-for a long time; eṣa-He; kailāsa-than Mount Kailāsa; sāram-heavier.

. . . about whom the gopas said: "How did this seven-year-old boy, who still plays in the dust, and who still practically has His mother's milk in His throat, get the power to lift for so long this hill heavier than Mount Kailāsa? . . .

Text 21

na śaṅkhā dhara bhraṁśane 'smākam asmān
nakhāgre sa-helaṁ vahaty eṣa yasmāt
girir dik-karīndrāgra-haste dharāvad
bhuje paśyatāsya sphuraty adya tāvat

na-not; śaṅkhā-fear; dhara-of the mountain; bhraṁśane-falling; asmākam-of us; asmān-from that; nakha-of the nail; agre-on the tip; sa-He; helam-casually; vahaty-holds; eṣa-He; yasmāt-from which; giriḥ-the mountain; dik-of the directions; karīndra-the regal elephants; agra-on the tip; haste-the trunk; dharāvat-like the earth; bhuje-on the arm; paśyata-look!; asya-of Him; sphuraty-is manifested; adya-now; tāvat-in that way.

. . . Because He holds it on the tip of His finger with such casual playfulness, we do not fear the hill will fall. Look! The hill in His hand is like the earth at the end of the trunk of the regal elephants that hold up the directions, . . .

Text 22

iti sphāratārekṣaṇair mukta-bhogair
vrajendreṇa sārdhaṁ dhṛta-prīti-yogaiḥ

muhur ballavair vīkṣyamānāsya-candraṁ
puraḥ sapta-rātrāntara-tyakta-tandram

iti-thus; sphāra-great; tāra-stars; īkṣaṇaiḥ-with eyes; mukta-abandoned; bhogaiḥ-eating; vrajendreṇa-the king of Vraja; sārdham-with; dhṛta-held; prīti-love; yogaiḥ-connected; muhuḥ-at every moment; ballavaiḥ-by the cowherd people; vīkṣyamānāsya-seen; candram-the moon; puraḥ-in the presence; sapta-seven; rātra; nights; antara-within; tyakta-abandoned; tandram-fatigue.

. . . on the moon of whose face King Nanda and the gopas, who had completely given up eating and who were full of transcendental love, gazed with the great stars of wide-open eyes, who gave up sleeping for seven nights, . . .

Text 23

taḍid-dāma-kīrṇān samīrair udīrṇān
visṛṣṭāmbudhārān dhanur-yaṣṭi-hārān
tṛṇī-kṛtya ghorān sahasrāṁśu-caurān
durantoru-śabdān kṛtāvajñam abdān

taḍit-of lighting; dāma-shining; kīrṇān-filled; samīraiḥ-by winds; udīrṇān-sent; visṛṣṭa-send; ambudhārān-clouds; dhanur-yaṣṭi-rainbows; hārān-necklaces; tṛṇī-blades of grass; kṛtya-making; ghorān-horrible; sahasrāṁśu-the effulgent sun; caurān-eclipsing; duranta-unbearable; uru-of thunder; śabdān-sounds; kṛta-done; avajñam-contempt; abdān-clouds.

. . .who mocked Indra's terrible, lightning-filled, sun-eclipsing, ferociously-thundering clouds propelled by hurricane winds and garlanded with rainbows, . . .

Text 24

ahaṅkāra-paṅkāvalī-lupta-dṛṣṭer
vrajeśāvadiṣṭaṁ praṇītoru-vṛṣṭeḥ
balāreś ca durmānitāṁ visphurantaṁ
nirākṛtya duṣṭāli-daṇḍe durantam

ahaṅkāra-of false pride; paṅka-of the mud; avalī-the abundance; lupta-removed; dṛṣṭeḥ-from the eyes; vraja-Vraja; īśāvadiṣṭam-made prosperous; praṇīta-created; uru-great; vṛṣṭeḥ-rain; balāreś-of Indra; ca-and; durmānitām-false conception; visphurantam-manifesting; nirākṛtya-abandoning; duṣṭa-ali-of the wicked; daṇḍe-in punishing; durantam-boundless.

. . .who drove away the false pride of blinded-with-the mud-of-ego, rain-sending Indra, who restored prosperity to Vraja, who shows no limit in punishing the wicked, . . .

Text 25

visṛṣṭoru-nīrāḥ sa-jhañjha-samīrās
taḍidbhiḥ karālā yayur megha-mālā
raviś cāmbarāntar vibhāty eṣa śāntaḥ
kṛtānanda-pūrāḥ bahir yāta śūrāḥ

visṛṣṭa-sent; uru-abundant; nīrāḥ-water; sa-with; jhañjha-sounds of jhañjha; samīrāḥ-winds; taḍidbhiḥ-with lightning; karālā-terrible; yayuḥ-went; megha-of clouds; mālā-garland; raviś-sun; ca-and; ambara-the sky; antaḥ-within; vibhāty-is manifested; eṣa-he; śāntaḥ-peaceful; kṛta-done; ānanda-bliss; pūrāḥ-flooded; bahiḥ-outside; yāta-please go; śūrāḥ-O heroes.

. . .who said: "The great rains, the hurricane winds making sounds of jhañjha, the lightning, and the terrible garlands of clouds have all gone. The sun peacefully shines in the sky. O heroes flooded with bliss, now you may all go outside." . . .

Text 26

iti procya niḥsārita-jñāti-vāraṁ
yathāpūrva-vinyasta-śailendra-bhāram
dadhi-kṣira-lājāṅkhurair bhāvinībhir
mudā kīryamāṇaṁ yaśastāvinībhiḥ

iti-thus; procya-speaking; niḥsārita-came out; jñāti-of relatives; vāram-the multitude; yathāpūrva-as before; vinyasta-placed; śailendra-the king of mountains; bhāram-weight; dadhi-yogurt; kṣira-milk; lāja-grains; aṅkhuraiḥ-sprouts; bhāvinībhiḥ-by the beautiful women; mudā-with joy; kīryamāṇam-showered; yaśastāvinībhiḥ-glorious.

. . .who after speaking these words made Your kinsmen go out, who placed the great hill where it was before, and whom the beautiful gopīs showered with yogurt, milk, grains, and sprouts, . . .

Text 27

vayaṁ hanta govinda saundaryavantaṁ
namaskurmahe śarma-hetor bhavantam

tvayi spaṣṭa-niṣṭhyūta-bhūyaś-cid-induṁ
mudā naḥ prasādī-kuru prema-bindum

vayam-we; hanta-indeed; govinda-O Kṛṣṇa; saundaryavantam-handsome; namaskurmahe-offer our respectful obeisances; śarma-happiness; hetoḥ-from the cause; bhavantam-unto You; tvayi-in You; spaṣṭa-manifested; niṣṭhyūta-placed; bhūyaś-again; cit-of knowledge; indum-moon; mudā-with happiness; naḥ-of us; prasādī-kind; kuru-please be; prema-of love; bindum-a drop.

. . .O handsome Lord Govinda, we happily bow down to offer our respects to You. Please be kind and give to us a drop of the pure love that completely eclipses the moon of non-devotional philosophy.

Text 28

kṣubhyad-dambholi-jṛmbhottarala-ghana-ghaṭārambha-gambhīra-karmā
nistambho jambhavairī giri-dhṛti-caṭulād vikramād yena cakre
tanvā nindantam indīvara-dala-valabhī-nandad-indīndarābhāṁ
taṁ govindādya nandālaya-śaśi-vadanānanda vandemahi tvām

kṣubhyat-shaking; dambholi-the thunderbolt; jṛmbha-yawning; uttarala-great; ghana-of clouds; ghaṭa-multitude; ārambha-beginning; gambhīra-deep; karmā-activities; nistambhaḥ-prideless; jambhavairī-Indra; giri-the hill; dhṛti-holding; caṭulāt-because of moving; vikramāt-from the prowess; yena-by whom; cakre-done; tanvā-with the form; nindantam-criticizing; indīvara-of blue lotus flowers; dala-of petals; valabhī-the roof; nandat-delighting; indīndara-of black bees; ābhām-the splendor; tam-to Him; govinda-O Govinda; adya-today; nanda-ālaya-in the abode of Nanda; śaśi-moon; vadana-face; ānanda-bliss; vandemahi-we bow down; tvām-to You.

O Lord who by strongly lifting Govardhana Hill humbled Indra who shook his thunderbolt and sent many terrible clouds, O Lord who with Your transcendental form eclipses the splendor of swarms of black bees delighted by palace roofs decorated with blue lotus petals, O Lord Govinda, O bliss of Nanda's house, I offer my respectful obeisances unto You.

Untitled Prayer to Ballavendra (The King of the Gopas)

Text 1

vanyāśritā murāriḥ
kanyāḥ sa-nyāyam unmadayan
anyābhilāṣitāṁ te
dhanyārpita-sauhṛdo hanyāt

vanyā-the water; āśritā-within; murāriḥ-Murāri; kanyāḥ-the girls; sa-nyāyam-with propriety; unmadayan-delighting; anya-other; abhilāṣitām-desires; te-of you; dhanya-to the fortunate; arpita-given; sauhṛdaḥ-friendship; hanyāt-may destroy.

May Lord Murāri, who with all propriety made the young gopīs mad with happiness, and who gave His intimate friendship to one very fortunate gopī, kill all your desires for anything but Him.

Text 2

sahasi-vratinīr abhitaḥ kṛtinīr girijā-stavane salila-plavane
kalitollasanāḥ kila dik-vasanās taṭa-bhāk-paṭikā rasa-lampaṭikāḥ
sphuṭa-bālya-yutāḥ paśupāla-sutāḥ

sahasi-in the winter; vratinīḥ-observing vows; abhitaḥ-everywhere; kṛtinīḥ-pious; girijā-to Pārvatī; stavane-in prayers; salila-in the water; plavane-immersed; kalita-ullasanāḥ-delighted; kila-indeed; dik-by the directions; vasanāḥ-clothed; taṭa-on the shore; bhāk-situated; paṭikā-garments; rasa-lampaṭikāḥ-eager to enjoy Kṛṣṇa as their husband; sphuṭa-manifested; bālya-of childhood; yutāḥ-engaged; paśupāla-of the gopas; sutāḥ-the daughters.

O Lord who eagerly gazed at the pious young gopīs who, eager to enjoy the nectar of Your company, were observing a vow to worship goddess Pārvatī, and having left their garments on the Yamunā's shore, and clothed only by the four directions, were happily playing childhood games in the water, . . .

Text 3

kutukī kalayan matim ullalayan
upagatya mano-bhavavat-kamano hṛtavān sicayān suhṛdāṁ nicayaān-
taragas tarasā priyakaṁ sva-rasād adhiruhya nagaṁ taṭa-kānana-gam

kutukī-curious; kalayan-seeing; matim-heart; ullalayan-agitating; upagatya-approaching; manaḥ-in the heart; bhavavat-nature; kamanaḥ-lusty; hṛtavān-tok; sicayān-garments; suhṛdām-of the friends; nicaya-multitude; antaragaḥ-within;

tarasā-quickly; priyakam-a kadamba tree; sva-own; rasād-from desire; adhiruhya-climbing; nagam-the tree; taṭa-on the shore; kānana-to the forest; gam-gone.

. . . O Lord who, gazing at them became agitated at heart, and, approaching near, Your heart filled with lust, stole their garments, quickly ran among Your gopa friends, and then playfully climbed a kadamba tree in the forest by the river bank, . . .

Text 4

kṛpayā snapayann atha tās trapayan pṛthulāṁsa-taṭī-dhṛta-dhauta-paṭī-
paṭalo hasita-prabhayollasitaḥ śṛṇuta pramadā giram aśramadām

kṛpayā-by mercy; snapayann-bathing; atha-then; tāḥ-them; trapayan-embarrassing; pṛthula-broad; aṁsa-shoulders; taṭī--surface; dhṛta-held; dhauta-washed; paṭī-garments; paṭalaḥ-multitude; hasita-with a smile; prabhayā-with the splendor; ullasitaḥ-shining; śṛṇuta-please hear; pramadā-of the girls; giram-the words; aśramadām-enlivening.

. . .O Lord who, bathing the gopīs with Your mercy and at the same time embarrassing them, placed their clean garments on a broad branch of the tree, and, pleasing them with the splendor of Your smile, said to them: "O girls, please hear My pleasing words, . . .

Text 5

upagatya hitām abhitaḥ sahitā yadi vā kramataḥ sphuṭa-

vibhramataḥ
sicayān nayata cchalanaṁ na yataḥ kathitaṁ na mayā januṣaḥ samayād
anṛtaṁ lalitā yaśasojjvalitā vidur indu-hṛdas tad amī suhṛdas
tanavai na hasād uditaṁ sahasā bata yūyam itā vratataḥ śramitā
iti saṅkathayan paṭutāṁ prathayan

upagatya-approaching; hitām-auspicious; abhitaḥ-near; sahitā-together; yadi-if; vā-or; kramataḥ-one by one; sphuṭa-manifested; vibhramataḥ-beauty; sicayān-garments; nayata-please take; cchalanam-trick; na-not; yataḥ-because; kathitam-spoken; na-not; mayā-by Me; januṣaḥ-of My birth; samayād-since the time; anṛtam-a lie; lalitā-O beautiful girls; yaśasā-with glory; ujjvalitā-shining; viduḥ-understood; indu-moon; hṛdaḥ-hearts; tad-that; amī-these; suhṛdaḥ-friends; tanavai-let me extend; na-not; hasād-from joking; uditam-spoken; sahasā-at once; bata-certainly; yūyam-you; itā-attained; vratataḥ-from the vow; śramitā-fatigued; iti-thus; saṅkathayan-speaking; paṭutām-cleverness; prathayan-manifesting.

. . .All of you, one by one, come here and happily take your garments. It is not a trick. I have not spoken a lie since the time of My birth. O beautiful girls shining with glory, My moon-hearted friends know all this for certain. I am not joking. Ah, you must be very tired from following your vows," O Lord who, speaking in this way, revealed Your nimble wit,

Text 6

ati-cañcala he viśa mā kalahe
vitarādya paṭaṁ kuru mā kapaṭaṁ karavāma sadā vacanaṁ rasadās
tava dāsya-parā na vayaṁ tat-parā na hi cet tvaritaṁ nikhilaṁ caritaṁ
khalu rājñi tava prabale kitava pragadāma madoddhata ghoram ado
vacanaṁ ca ruṣā prasarat-paruṣākṣaram ity uditaṁ saruṣā ruditaṁ
jaḍatā-kalile yamunā-salile vilasad-vapuṣāṁ guru-kampa-juṣāṁ
cala-cāru-dṛśāṁ bahudhā sudṛśām

ati-very; cañcala-restless; he-O; viśa-enter; mā-not; kalahe-into a quarrel; vitara-please give; adya-now; paṭam-garments; kuru-do; mā-not; kapaṭam-a trick; karavāma-we do; sadā-always; vacanam-talking; rasadaḥ-giving nectar; tava-to You; dāsya-to service; parā-devoted; na-not; vayam-we; tat-to anyone else; parā-devoted; na-not; hi-indeed; cet-if; tvaritam-quickly; nikhilam-all; caritam-activities; khalu-indeed; rājñi-to the king; tava-of You; prabale-powerful; kitava-O cheater; pragadāma-we speak; mada-with pride; uddhata-filled; ghoram-terrible; adaḥ-this; vacanam-statement; ca-and; ruṣā-with anger; prasarat-moving; paruṣa-harsh; akṣaram-words; ity-thus; uditam-said; saruṣā-angrily; ruditam-crying; jaḍatā-coldness; kalile-full of; yamunā-of the Yamunā; salile-in the water; vilasad-splendid; vapuṣām-forms; guru-violently; kampa-trembling; juṣām-endowed with; cala-moving; cāru-beautiful; dṛśām-eyes; bahudhā-much; sudṛśām-of the beautiful-eyed girls.

. . . O Lord to whom the gopīs replied: "O very restless boy, don't quarrel with us! Give the garments at once! Don't cheat us! We always obey Your commands. We feed You sweet nectar. We are devoted to Your service. We are not devoted to anyone else. O rogue, if You do not return our garments at once we will tell all Your activities and Your harsh, proud words to powerful King Kaṁsa," O Lord to whom the gopīs angrily cried these words, their splendid bodies shivering in the cold Yamunā water, and their beautiful eyes moving restlessly, . . .

Text 7

niśamayya tataḥ praṇayī satata-
smita-candrikayā sphurito 'dhikayā yadi yūyam ṛte mama vāg-amṛte

bhavatha grahilā niyataṁ mahilā upasṛtya tataḥ priyakāt patataḥ
sa-paṭi-padakān sva-paricchadakān urarī-kuruta pramadād gurutas
tyajatānucitaṁ hṛdi saṅkucitaṁ na hi cen nitarāṁ na paṭān vitarāmy
uru-vīrya-caye mayi kiṁ racayen nṛpatiḥ paritaḥ sa ruṣā bharitaḥ

niśamayya-hearing; tataḥ-then; praṇayī-afectionate; satata-always; smita-candrikayā-with the moonlight of smiles; sphuritaḥ-manifested; adhikayā-greater; yadi-if; yūyam-you; ṛte-without; mama-of Me; vāg-the words; amṛte-nectar; bhavatha-you become; grahilā-accepting; niyatam-indeed; mahilā-O girls; upasṛtya-approaching; tataḥ-then; priyakāt-from the kadamba tree; patataḥ-fallen; sa-with; paṭi-garments; padakān-ornaments; sva-own; paricchadakān-coverings; urarī-uruta-please take; pramadād-happily; gurutaḥ-greatly; tyajata-abandon; anucitam-impropriety; hṛdi-in the heart; saṅkucitam-shrinking away; na-not; hi-indeed; cen-if; nitarām-completely; na-not; paṭān-garments; vitarāmy-I give; uru-great; vīrya-of power; caye-abundance; mayi-in Me; kim-what?; racayen-may do; nṛpatiḥ-the king; paritaḥ-everywhere; sa-with; ruṣā-anger; bharitaḥ-filled.

. . . O Lord who, hearing these words, became affectionate, and, splendid with the moonlight of Your smile, said: "O girls, if You accept the nectar of My words, then come here and happily take your garments and ornaments from this kadamba tree. Give up this unbecoming shyness. If you don't I shall not return your garments. What can angry King Kaṁsa do to very powerful Me?" . . .

Text 8

sphuṭam ity amalaṁ nigadan kamalaṁ bhramayann uditaḥ śaśivan muditaḥ
sva-karambariṇīr atha tā hariṇī-nayanaṁ kalayan sva-śiraś calayan
bata nagnatayā spṛhayonnatayā jala-majjanataḥ kṛta-varjanataḥ
kupater janitā laghutā vanitās tad alaṁ durita-kṣataye sphurita-
dyuti-sundarayor yugalaṁ karayoḥ śirasi prayatā drutam arpayatā-
ruṇam ity adhunā

sphuṭam-manifested; ity-thus; amalam-splendid; nigadan-speaking; kamalam-lotus; bhramayann-twirling; uditaḥ-spoken; śaśivan-like the moon; muditaḥ-jubilant; sva-karambariṇīḥ-mixed; atha-then; tā-to the girls; hariṇī-doe; nayanam-eyes; kalayan-seeing; sva-own; śiraś-head; calayan-moving; bata-indeed; nagnatayā-with nakedness; spṛhayā-with desire; unnatayā-great; jala-in the water; majjanataḥ-immersed; kṛta-done; varjanataḥ-because of giving up; kupateḥ-of Varuṇa; janitā-manifested; laghutā-negligence; vanitāḥ-O girls; tad-that; alam-great; durita-offense; kṣataye-for removal; sphurita-manifested; dyuti-splendor; sundarayoḥ-beauty; yugalam-pair; karayoḥ-of hands; śirasi-on the head; prayatā-O pious girls; drutam-quickly; arpayatā-please place; aruṇam-reddish; ity-thus; adhunā-now.

. . .O joyful Lord who, glorious as the moon, and twirling a splendid lotus

blossom, gazed into the eyes of the doelike girls, shook Your head, and said: "O girls, by bathing naked in the water you have offended the demigod Varuṇa. To destroy the offense, O pious girls, you must now place your splendidly beautiful reddish hands upon Your heads," . . .

Text 9

nija-vāṅ-madhunā parilabhya madaṁ hṛdi vibhramadaṁ
kiratībhir alaṁ nayanaṁ viralaṁ racitāñjalibhiḥ pramadāvalibhiḥ
praṇato madhuraḥ kṛta-kāma-dhuraḥ

nija-own; vān-of words; madhunā-with the honey; parilabhya-obtaining; madam-happiness; hṛdi-in the heart; vibhramadam-bewildering; kiratībhiḥ-with the spreading; alam-greatly; nayanam-the eye; viralam-long; racita-done; añjalibhiḥ-with folded palms; pramadā-of girls;{.fn 2} avalibhiḥ-by the multitudes; praṇataḥ-obeisances; madhuraḥ charming; kṛta-done; kāma-of desire; dhuraḥ-full.

. . . O charming and passionate lover, O Lord to whom, intoxicated by the nectar of Your words, and bewildered at heart, the girls, their eyes opened wide, offered respects by placing their hands above their heads, . . .

Text 10

subhagaṅkaraṇaṁ vasanābharaṇaṁ
vihitānataye lalanā-tataye dadad aṅkurita-praṇaya-cchuritaḥ
parito hṛṣite madanottṛṣite trapayā namite priya-saṅgamite
nava-rāga-dhare dyuti-bhāga-dhare hasitāṅkuratāḥ sphurite puratāḥ
sthagite rasanā vilasad-vasanākulite pṛthunā sphuṭa-vepathunā
calad-agra-kare pramadā-prakare vihiteṣṭa-varaḥ

subhagaṅkaraṇam-auspicious; vasanābharaṇam-garments; vihita-done; ānataye-obeisances; lalanā-tataye-the girls; dadad-gave; aṅkurita-sprouting; praṇaya-love; cchuritaḥ-filled; paritaḥ-completely; hṛṣite-happy; madana-amorous; uttṛṣite-desire; trapayā-with embarrassment; namite-offered respects; priya-beloved; saṅgamite-in the company; nava-new; rāga-love; dhare-holding; dyuti-bhāga-dhare-splendid; hasita-with smiles; aṅkuratāḥ-blossoming; sphurite-manifested; puratāḥ-in the presence; sthagite-concealed; rasanā-belts; vilasad-splendid; vasana-garments; akulite-filled; pṛthunā-great; sphuṭa-manifested; vepathunā-with trembling; calad-moving; agra-before; kare-in the hand; pramadā-of the girls; prakare-the multitude; vihita-fulfilled; iṣṭa-desire; varaḥ-benediction.

. . . O Lord who, Your love for them sprouting, gave the beautiful garments and ornaments to the girls, O Lord who, when the splendid, jubilant girls, thirsting to

enjoy amorous happiness, bashfully bowed down, and lovingly approached their beloved, their newly sprouting smiles carefully hidden, and their hands trembling with eagerness to regain their belts and garments, fulfilled their desire,

Text 11

praṇayi-pravaraḥ
sutarāṁ sukhibhir valitaḥ sakhibhir bahudhā-kuralī-vilasan-muralī-
nava-kākalibhir utkalikākulabhiḥ kulam unnamayan sudṛśāṁ ramayan
dhiyam unmadanaḥ kṛpayā sadana-prahita-pramadaḥ kalita-pramadaḥ

praṇayi-of lovers; pravaraḥ-the best; sutarām-exceedingly; sukhibhiḥ-happy; valitaḥ-surrounded; sakhibhiḥ-by friends; bahudhā-in many ways; kuralī-practice; vilasan-playing; muralī-on the flute; nava-new; kākalibhiḥ-with sweet melodies; utkalikā-with amorous longings; ākulabhiḥ-agitated; kulam-group; unnamayan-arousing; sudṛśām-of the beautiful-eyed girls; ramayan-delighting; dhiyam-the heart; unmadanaḥ-passionate; kṛpayā-by mercy; sadana-to their homes; prahita-sent; pramadaḥ-the girls; kalita-possessed; pramadaḥ-happiness.

. . . O best of lovers, O Lord surrounded by happy gopa friends, O Lord who delighted the hearts of the beautiful-eyed girls with many sweet, yearning melodies of Your flute, O happy, passionate lover who mercifully sent the girls back to their homes, . . .

Text 12

kusuma-stabakaṁ śravaṇe navakaṁ dadhad ābharaṇaṁ jagatāṁ śaraṇam

kusuma-of flowers; stabakam-a bunch; śravaṇe-in the ear; navakam-new; dadhad-holding; ābharaṇam-ornament; jagatām-of the worlds; śaraṇam-O shelter.

. . . O Lord who wears earrings of newly blossomed flowers, O shelter of all the worlds, . . .

Text 13

jaya keśi-hara pramaṇā vihara tvam ati-praṇayaṁ sva-jane praṇayam
ayi durhṛdaye bhagavan vidaye kalayer aruṇādhara he karuṇām

jaya-all glories; keśi-hara-O killer of Keśī; pramaṇā-O happy and kind one; vihara-please give; tvam-You; ati-praṇayam-great love; sva-jane-to Your own devotees; praṇayam-love; ayi-O!; durhṛdaye-to this wicked heart; bhagavan-O

Lord; vidaye-broken; kalayeḥ-please give; aruṇa-red; adhara-lips; he-O!; karuṇām-mercy.

. . . O Lord who killed Keśī, all glories unto You! O Lord, please give transcendental love to Your devotees! O Lord whose lips are red, please be merciful to this broken, wicked heart!

Text 14

yasya sphūrti-lavāṅkureṇa laghunāpy antar munīnāṁ manaḥ
spṛṣṭaṁ mokṣa-sukhād virajyati jhaṭity āsvādyamānād api
premṇas tasya mukunda sāhasitayā śaknotu kaḥ prārthane
bhūyāj janmani janmani pracayinī kintu spṛhāpy atra me

yasya-of whom; sphūrti-the manifestation; lava-slight; aṅkureṇa-with the sprout; laghunā-slight; apy-even; antaḥ-in the heart; munīnām-of the sages; manaḥ-the heart; spṛṣṭam-touched; mokṣa-of liberation; sukhād-from the happiness; virajyati-dislikes; jhaṭity-at once; āsvādyamānād-from relishing; api-even;premṇaḥ-of love; tasya-of that; mukunda-O Mukunda; sāhasitayā-with violence; śaknotu-may be able; kaḥ-who?; prārthane-in a request; bhūyāj-may be; janmani-birth; janmani-after birth; pracayinī-increasing; kintu-but; spṛhā-desire; apy-also; atra-here; me-of me.

O Lord Mukunda, who has the power to demand pure love for You, the smallest sprout of a fragment of which makes the sages' hearts that taste it at once dislike the happiness of impersonal liberation. My only prayer is that my desire to attain that love may increase birth after birth.

Untitled Prayer to Rāsa-rasika (Lord Kṛṣṇa, the Enjoyer of the Rāsa Dance)

Text 1

śārada-śaśadhara-vīkṣaṇa-hṛṣṭaḥ
parama-vilāsādibhir abhimṛṣṭaḥ
ballava-ramaṇī-maṇḍala-bhāva-
prollāsaka-kala-muralī-rāvaḥ

śārada-the autumn; śaśadhara-moon; vīkṣaṇa-seeing; hṛṣṭaḥ-jubilant; parama-

supreme; vilāsa-pastimes; ādibhiḥ-beginning with; abhimṛṣṭaḥ-appeared; ballava-of the gopas; ramaṇī-of the beautiful girls; maṇḍala-in the circle; bhāva-love; prollāsaka-arousing; kala-music; muralī-of the flute; rāvaḥ-the sound.

All glories to the Lord, who is happy to see the autumn moon, who appears with His transcendental pastimes, whose sweet flute-music arouses the ecstatic love of the beautiful gopīs, . . .

Text 2

atha sakalābhir mada-vikalābhir
niśi paribhūya sva-janān bhūyaḥ
aviruvatībhir nava-yuvatībhir
vihitoddeśaḥ sundara-veśaḥ

atha-then; sakalābhiḥ-by all; mada-vikalābhiḥ-filled with amorous passion; niśi-at night; paribhūya-neglecting; sva-janān-their relatives; bhūyaḥ-greatly; aviruvatībhiḥ-without making a sound; nava-yuvatībhiḥ-by the girls; vihita-performed; uddeśaḥ-searching; sundara-handsome; veśaḥ-appearance.

. . .who is very handsome, searching for whom all the beautiful young gopīs, overwhelmed with amorous passion, without a sound left their families in the middle of the night, . . .

Text 3

milita-mṛgākṣī-vāñchita-sākṣī-
kṛta-parihāsaḥ sphīta-vilāsaḥ
tad-amala-vāṇī-niśita-kṛpāṇī-
dalita-nikāraḥ kalita-vikāraḥ

milita-met; mṛgākṣī-of the doe-eyed girls; vāñchita-the desires; sākṣī-kṛta-witnessed; parihāsaḥ-joking; sphīta-manifested; vilāsaḥ-pastimes; tat-of Him; amala-splendid; vāṇī-words; niśita-sharp; kṛpāṇī-with daggers; dalita-cut; nikāraḥ-humiliation; kalita-done; vikāraḥ-agitation.

. . .who, seeing the desires of the doe-eyed gopīs, playfully joked with them, who teased them, wounding them with the sharp dagger of His splendid words, only to be Himself wounded by them, . . .

Text 4

pramadottaralita-ballava-nārī-
mukha-cumbana-parirambhaṇa-kārī
unnata-manasāṁ sudṛśāṁ māna-
prekṣaṇataḥ kalitāntardhānaḥ

pramada-with happiness; uttaralita-shaken; ballava-nārī-of the gopīs; mukha-mouths; cumbana-kissing; parirambhaṇa-embracing; kārī-doing; unnata-proud; manasām-hearts; sudṛśām-of the beautiful-eyed girls; māna-pride; prekṣaṇataḥ-because of seeing; kalita-performed; antardhānaḥ-disappearance.

. . .who embraced and kissed the delighted gopīs, who, seeing that the beautiful-eyed gopīs had become proud at heart, suddenly disappeared, . . .

Text 5

anukṛta-caritaḥ puline paritas
taruṣū ca pṛṣṭaḥ kvāpi na dṛṣṭaḥ
yuvati-camūbhis tvaritam amūbhir
muhur anugītaḥ kutuka-parītaḥ

anukṛta-of imitation; caritaḥ-pastimes; puline-on the shore of the river; paritaḥ-everywhere; taruṣū-among the trees; ca-and; pṛṣṭaḥ-inquired; kvāpi-somewhere; na-indeed; dṛṣṭaḥ-seen; yuvati-camūbhiḥ-by the girls; tvaritam-quickly; amūbhiḥ-by them; muhuḥ-at every moment; anugītaḥ-sung; kutuka-with eagerness; parītaḥ-filled.

. . .whose pastimes the young gopīs imitated on the Yamunā's shore, whom they could not see, about whom they inquired from the trees, the glories of whom they repeatedly and eagerly sang, . . .

Text 6

kākubhir ābhiḥ prārthita-saṅgaḥ
prakaṭita-mūrtiḥ dhṛta-rati-raṅgaḥ
kim api nigūḍha-ruṣā paripṛṣṭaḥ
kalitottara-vidhir alam upaviṣṭaḥ

kākubhiḥ-with plaintive words; ābhiḥ-by them; prārthita-prayed; saṅgaḥ-for the company; prakaṭita-manifested; mūrtiḥ-form; dhṛta-held; rati-raṅgaḥ-enjoying; kim api-something; nigūḍha-hidden; ruṣā-with anger; paripṛṣṭaḥ-asked; kalita-

given; uttara-best; vidhiḥ-action; alam-indeed; upaviṣṭaḥ-seated.

. . . for whose company they plaintively begged, whose transcendental form appeared before them, who enjoyed their company, who was angrily asked "Why did You hide?" who answered, "What I did was for the best," who seated Himself among them, . . .

Text 7

karuṇā-śīlaḥ khaṇḍita-pīlaḥ
    stabakita-līlaḥ kuvalaya-nīlaḥ
dhṛta-mṛdu-hāsaḥ prema-vilāsas
    tata-tanu-vāsaḥ kalpita-rāsaḥ

karuṇā-śīlaḥ-merciful; khaṇḍita-abandoned; pīlaḥ-gopīs; stabakita-clusters of flowers; līlaḥ-pastimes; kuvalaya-lotus; nīlaḥ-blue; dhṛta-held; mṛdu-gentle; hāsaḥ-smile; prema-of love; vilāsaḥ-pastimes; tata-expanded; tanu-of the body; vāsaḥ-residence; kalpita-performed; rāsaḥ-the rāsa dance.

. . .who is naturally very merciful, who abandoned the t3)gopīs, whose pastimes are a bunch of blossoming flowers, who is as dark as a blue lotus, who smiles gently, who enjoys pastimes of love, who expanded His form many times, who performed the rāsa dance, . . .

Text 8

atha parikalpita-maṇḍala-bandhaḥ
    kusuma-śarāsana-vibhrama-kandaḥ
yuvatī-yuga-yuga-subhaga-skandha-
    nyasta-lasad-bhuja-daṇḍa-dvandvaḥ

atha-then; parikalpita-arranged; maṇḍala-bandhaḥ-a circle; kusuma-śarāsana-of Cupid; vibhrama-pastimes; kandaḥ-origin; yuvatī-of the girls; yuga-yuga-on each pair; subhaga-beautiful; skandha-shoulders; nyasta-placed; lasat-splendid; bhuja-daṇḍa-dvandvaḥ-arms.

. . .who had the gopīs form a great circle, who is the origin of all transcendental amorous pastimes, who placed His splendid arm on the shoulder of each young gopī, . . .

Texts 9 and 10

ali-parivīte māruta-śīte
vara-saṅgīte bhuvanātīte
bhūṣaṇa-tāra-dhvani-parisāra-
krānta-vanānte śaśi-ruci-kānte

madhyaga-madhyaga-madhupa-virāji-
sphuṭa-campaka-tati-vibhrama-bhāji
rāse kṛta-rucir anta-sthāyī
veṇu-mukhādhara-pallava-dāyī

ali-with bees; parivīte-filled; māruta-by a breeze; śīte-cooled; vara-excellent; saṅgīte-song; bhuvana-the worlds; atīte-beyond; bhūṣaṇa-ornaments; tāra-high; dhvani-sounds; parisāra-moving; krānta-gone; vana-of the forest; ante-at the edge; śaśi-of the moon; ruci-the splendor; kānte-splendid; madhyaga-madhyaga-to each one; madhupa-bees; virāji-splendid; sphuṭa-blossoming; campaka-of campaka flowers; tati-multitude; vibhrama-beautiful; bhāji-possessing; rāse-in the rāsa dance; kṛta-done; ruciḥ-happiness; anta-at the end; sthāyī-staying; veṇu-flute; mukha-mouth; ādhara-lips; pallava-blossom; dāyī-giving.

. . .who, at the edge of the forest, which was filled with gopīs, which was cooled by a pleasant breeze, which was beyond the boundaries of the material world, and which was filled with graceful music, the jingling of many ornaments, and black bees wandering among many campaka flowers, gracefully placed His flower-blossom lips to the flute, . . .

Text 11

stambhita-rākā-patir avikārān
api sura-dārān madayann ārāt
kutukākṛṣṭaś ciram abhivṛṣṭaḥ
sapadi vilūnaiḥ sura-taru-sūnaiḥ

stambhita-stunned; rākā-patiḥ-the full moon; avikārān-the immortal; api-even; sura-of the demigods; dārān-the wives; madayann-delighting; ārāt-from far away; kutuka-by the pastimes; ākṛṣṭaś-attracted; ciram-for a long time; abhivṛṣṭaḥ-showered; sapadi-immediately; vilūnaiḥ-broken; sura-of the demigods; taru-of the trees; sūnaiḥ-with flowers.

. . .who stunned the moon, who from far away aroused the amorous desires of the immortal wives of the demigods, who was drawn into many transcendental pastimes for a long time, who was showered with many kalpa-vṛkṣa flower petals, .

. .

Text 12

atha kalpī-kṛta-rajani-vihārī
khastha-surāsura-vismaya-kārī
nija-nija-nikaṭa-sthita-vijñāna-
pramudita-ramaṇī-kṛta-sammānaḥ

atha-then; kalpī-into a kalpakṛta-made; rajani-the night; vihārī-enjoying transcendental pastimes; kha-in the sky; stha-staying; sura-the demigods; asura-and demons; vismaya-wonder; kārī-doing; nija-own; nija-own; nikaṭa-nearby; sthita-situated; vijñāna-understanding; pramudita-delighted; ramaṇī-beautiful girls; kṛta-performed; sammānaḥ-worship.

. . .who enjoyed transcendental pastimes in a night He made as long as a kalpa, who filled with wonder the demigods and demons in the sky, who was worshiped by all the beautiful gopīs, each jubilantly aware that He was standing by her side, . . .

Text 13

nija

dṛg-bhaṅgī-kṣubhita-kuraṅgī-
nayanā-maṇḍala-guru-kuca-saṅgī
keli-vilolaḥ prabala-nicolaḥ
sveda-jalāṅkura-cāru-kapolaḥ

nija-own; dṛg-from the eyes; bhaṅgī-by the waves; kṣubhita-agitated; kuraṅgī-doe; nayanā-eyes; maṇḍala-circle; guru-heavy; kuca-breasts; saṅgī-touching; keli-playfully; vilolaḥ-moving; prabala-exquisite; nicolaḥ-garments; sveda-jala-aṅkura-perspiration; cāru-handsome; kapolaḥ-cheeks.

. . .whose waves of amorous glances agitated the doe-eyed gopīs, who touched their full breasts, who enjoyed amorous pastimes with them, who is very powerful, whose handsome cheeks were decorated with perspiration, . . .

Text 14

kumuda-yutāyāṁ taraṇi-sutāyāṁ

salila-vinoda-pravalita-modaḥ
yuvati-nikāya-prokṣita-kāyaḥ
śithilita-mālaḥ pulaka-karālaḥ

kumuda-with kumuda flowers; yutāyām-endowed; taraṇi-sutāyām-in the Yamunā; salila-water; vinoda-pastimes; pravalita-filled; modaḥ-happiness; yuvati-of the gopīs; nikāya-the multitude; prokṣita-splashed; kāyaḥ-body; śithilita-loosened; mālaḥ-garlands; pulaka-karālaḥ-hairs standing erect.

. . .who enjoyed water-pastimes in the kumuda-filled Yamunā, who splashed the transcendental bodies of the young gopīs, whose flower garland became broken, whose bodily hairs stood erect with joy, . . .

Text 15

atha vanamālī vara-vipinālī-
kuñja-niketana-vīkṣaṇa-śālī
jayati vihārī niśi maṇi-hārī
vraja-taraṇī-gaṇa-mānasa-hārī

atha-then; vana-of forest flowers; mālī-wearing a garland; vara-excellent; vipina-of forests; alī-multitude; kuñja-in the forest; niketana-cottage; vīkṣaṇa-seeing; śālī-possessing; jayati-all glories; vihārī-enjoying pastimes; niśi-in the night; maṇi-of jewels; hārī-with a necklace; vraja-of Vraja; taraṇī-the girls; gaṇa-of the multitudes; mānasa-the hearts; hārī-charming.

. . .who wears a garland of forest flowers, who likes to see the beautiful forests, who enjoys pastimes at night, who wears a necklace of jewels, and who charms the hearts of the young girls of Vraja! All glories to Him!

Text 16

nata-jana-bandho jaya rasa-sindho
vadanollasita-śrama-jala-bindo
tvam akhila-devāvali-kṛta-sevā-
santatir adhamā vayam iha ke vā

nata-jana-of the surrendered souls; bandhaḥ-O friend; jaya-all glories; rasa-of nectar; sindhaḥ-O ocean; vadana-face; ullasita-splendid; śrama-jala-of perspiration; bindaḥ-with drops; tvam-You; akhila-all; deva-of demigods; avali-by the multitudes; kṛta-performed; sevā-devotional service; santatir abundance; adhamā-the lowest; vayam-we; ha-Oh!; ke-who?; vā-or.

O friend of the surrendered souls, O ocean of nectar, O Lord whose face is splendid with drops of perspiration, all glories to You! You are served by all the demigods. Who are we, the fallen souls, in comparison to them?

Text 17

jaya jaya kuṇḍala-yuga-ruci-maṇḍala-
vṛta-gaṇḍa-sthala damitākhaṇḍala
dhṛta-govardhana gokula-vardhana
dehi ratiṁ me tvayi mura-mardana

jaya-all glories!; jaya-all glories!; kuṇḍala-of earrings; yuga-pair; ruci-splendor; maṇḍala-circle; vṛta-covered; gaṇḍa-cheek; sthala-area; damita-subdued; akhaṇḍala-Indra; dhṛta-held; govardhana-Govardhana Hill; gokula-of Gokula; vardhana-prosperity; dehi-please give; ratim-love; me-of me; tvayi-for You; mura-of the Mura demon; mardana-O crusher.

O Lord whose cheeks are splendidly decorated with earrings, O Lord who defeated Indra, O Lord who lifted Govardhana Hill, O Lord who made Gokula prosper, all glories to You! All glories to You! O Lord who crushed the demon Mura, please give to me love for You.

Untitled Prayer to Rādhā-vallabha (The Beloved of Rādhā)

Text 1

śyāmalasundara-sauhṛda-baddhā
kāmita-tat-pada-saṅgati-raddhā
dhairyam asau smara-vardhita-bādhā
prāpa na mandira-karmaṇi rādhā

śyāmalasundara-for dark-complexioned Lord Kṛṣṇa; sauhṛda-by love; baddhā-bound; kāmita-desired; tat-of Him; pada-of the feet; saṅgati-the touch; raddhā-overcome; dhairyam-peacefulness; asau-She; smara-by amorous desire; vardhita-increased; bādhā-afflicted; prāpa-attained; na-not; mandira-of the house; karmaṇi-duties; rādhā-Rādhā.

Bound with love for dark-complexioned Kṛṣṇa, filled with longing to touch His feet, and overwhelmed with amorous desire, Rādhā could not find peace in Her household duties.

Text 2

taṁ kamalekṣaṇam īkṣita-kāmā
sā chālataḥ svayam uhjjhita-dhāmā
yāmuna-rodhasi cāru-carantī
dūram avindata sundara-dantī

tam-Him; kamala-lotus flower; īkṣaṇam-eyes; īkṣita-seeing; kāmā-desire; sā-She; chālataḥ-by a trick; svayam-personally; uhjjhita-left; dhāmā-home; yāmuna-of the Yamunā; rodhasi-at the bank; cāru-gracefully; carantī-walking; dūram-far away; avindata-found; sundara-beautiful; dantī-teeth.

Yearning to see lotus-eyed Kṛṣṇa, on a certain pretext She, who had very beautiful teeth, left the house, and gracefully wandering along the Yamunā's bank, searched for Him.

Text 3

prāpyodāraṁ parimala-dhārāṁ
kaṁsārāter udayati vāte
seyaṁ mattā diśi diśi yattā
dṛṣṭiṁ kamrām akirad anamrā

prāpya-attaining; udāram-great; parimala-of sweet fragrance; dhārām-flood; kaṁsārāteḥ-of Lord Kṛṣṇa, the enemy of Kaṁsa; udayati-rising; vāte-in the breeze; sā iyam-She; mattā-intoxicated; diśi diśi-in every direction; yattā-with great effort; dṛṣṭim-glance; kamrām-beautiful; akirad-cast; anamrā-head raised.

Finding a flood of Kṛṣṇa's fragrance in the breeze, She became maddened and, with head raised, earnestly cast Her beautiful glance in every direction.

Text 4

bhṛṅgīveyaṁ tam aparimeyaṁ
mugdhā gandhaṁ hṛdi kṛta-bandham
vyagra-prāyā pulakita-kāyā
premodbhrāntā drutam abhiyātā

bhṛṅgī-a bumblebee; iva-like; iyam-She; tam-this; aparimeyam-measureless; mugdhā-charming; gandham-fragrance; hṛdi-in the heart; kṛta-bandham-bound; vyagra-distress; prāyā-great; pulakita-hairs erect; kāyā-body; prema-with love; udbhrāntā-agitated; drutam-quickly; abhiyātā-approached.

Trapping that boundless fragrance in Her heart, overwhelmed with love and the hairs of Her body erect with joy, the beautiful girl, like a bumblebee, followed it.

Text 5

kṛṣṇam avekṣya tataḥ parituṣṭā
puṣpa-gaṇāhṛti-kaitava-juṣṭā
manthara-pāda-saroruha-pātā
kuñja-kuṭīra-taṭīm upayātā

kṛṣṇam-Lord Kṛṣṇa; avekṣya-seeing; tataḥ-then; parituṣṭā-happy; puṣpa-of flowers; gaṇa-a multitude; āhṛti-taking; kaitava-with a trick; juṣṭā-endowed; manthara-slow; pāda-feet; saroruha-lotus; pātā-fallen; kuñja-in the forest; kuṭīra-taṭīm-to the cottage; upayātā-went.

Seeing Kṛṣṇa, She became happy. Pretending to gather flowers, to walk very slowly, and to trip Her lotus feet and fall, She entered a forest cottage.

Text 6

sā pṛthu-vepathu-dolita-hastā
prema-samutthita-bhāva-vihastā
phulla-mahīruha-maṇḍala-kānte
tatra puraḥ prasasāra vanānte

sā-She; pṛthu-greatly; vepathu-trembling; dolita-moving; hastā-hand; prema-with love; samutthita-risen; bhāva-by love; vihastā-overwhelmed; phulla-blossoming; mahīruha-of flowers; maṇḍala-circle; kānte-of Her lover; tatra-there; puraḥ-in the presence; prasasāra-went; vana-of the forest; ante-at the edge.

Overwhelmed with ecstatic love and Her hands violently trembling, She went to the edge of the forest, where Her lover was standing among many blossoming flowers.

Text 7

mādhavas tāṁ tadālokayan rādhikāṁ
ballavī-vargataḥ sad-guṇenādhikām
keyam udbādhate mad-vanaṁ rāgatas
tūrṇam ity ullapan phulla-dhīr āgataḥ

mādhavaḥ-Lord Mādhava; tām-Her; tadā-then; ālokayan-seeing; rādhikām-Rādhā; ballavī-vargataḥ-of the gopīs; sad-guṇena ādhikām-the most virtuous; kā-who?; iyam-is this; udbādhate-splendidly manifested; mad-in My; vanam-forest; rāgataḥ-out of love; tūrṇam-at once; ity-thus; ullapan-saying; phulla-blossoming with happiness; dhīḥ-whose heart; āgataḥ-arrived.

Seeing Rādhikā, the most virtuous of the gopīs, and saying, "Who is this girl so beautifully and suddenly come to My forest?" Lord Mādhava, His heart blossoming with happiness, approached Her.

Text 8

bhāla-vidyotita-sphīta-gorocanaṁ
pārśvataḥ prekṣya taṁ vibhramal-locanam
sā paṭenāvṛtā kaitavaḍ bhāminī
vakrita-bhrūr abhūd dūra-bhū-gāminī

bhāla-forehead; vidyotita-splendid; sphīta-great; gorocanam-Gorocanā; pārśvataḥ-from the side; prekṣya-seeing; tam-Him; vibhramal-restless; locanam-eyes; sā-She; paṭena-with Her sārī; āvṛtā-covered; kaitavaḍ-as a stratagem; bhāminī-the beautiful girl; vakrita-crooked; bhrūḥ-eyebrows; abhūd-was; dūra-far away; bhū-to the place; gāminī-going.

From the corner of Her restless eyes seeing Him, whose forehead was decorated with splendid gorocana, the beautiful girl, quickly veiling Herself and knitting Her eyebrows, on some pretext went far away.

Text 9

līlodbhrāntaṁ muhur atha nudatī
netra-dvandvaṁ diśi diśi sudatī
vīkṣāṁ cakre dala-bhara-vikaṭāṁ
mallī-vallīṁ taṭa-bhuvi nikaṭām

līlā-with charm; udbhrāntam-agitated; muhuḥ-at every moment; atha-then; nudatī-cast; netra-of eyes; dvandvam-pair; diśi diśi-in all directions; sudatī-the girl with beautiful teeth; vīkṣāṁ cakre-saw; dala-sprouted; bhara-many; vikaṭām-

beautiful; mallī-jasmine; vallīm-vine4s; taṭa-of the shore; bhuvi-on the ground; nikaṭām-nearby.

The girl, who had very beautiful teeth, cast her charming and playful eyes in all directions. She saw a nearby place beautiful with jasmine vines filled with many flowers.

Text 10

tām unmīlad-bhramara-vilasitāṁ
labdhā puṣpair upari kila sitām
līnevābhūd vikasita-madanā
tasyāḥ prānte sarasija-vadanā

tām-that; unmīlad-rising; bhramara-bees; vilasitām-playing; labdhā-attained; puṣpaiḥ-flowers; upari-above; kila-indeed; sitām-white; līna-disappeared; iva-as if; abhūd-became; vikasita-blossomed; madanā-amorous desires; tasyāḥ-of Her; prānte-in the corner; sarasija-lotus; vadanā-face.

She went to that place white with flowers and filled with playing bees, and, filled with amorous desires, placing Her lotus face in a hidden corner, appeared to have merged and become one with that garden.

Text 11

añjaṣa vyāharat kañjasārekṣaṇas
tām asau sragviṇīṁ dāma-saurabhyya-bhāk
mādhurīm udgiran sādhu-rīty-ujjvalāṁ
nūtanānandadāṁ pūtanā-mardanaḥ

añjaṣa-at once; vyāharat-said; kañjasārekṣaṇaḥ-lotus-eyed; tām-to Her; asau-He; sragviṇīm-wearing a garland; dāma-of a garland; saurabhyya-sweet fragrance; bhāk-possessing; mādhurīm-sweetness; udgiran-emanating; sādhu-elegant; rīty-motions; ujjvalām-splendid; nūtana-new; ānandadām-bliss; pūtanā-of Pūtanā; mardanaḥ-the killer.

Then Kṛṣṇa, whose eyes are more splendid than the lotus, who wore a fragrant garland, and who was very sweet and charming, spoke the following words to the splendidly graceful and delightful girl wearing a garland of flowers.

Text 12

bhaṅgurān aṅkurān nirdayaṁ chindatī
vīrudhaḥ komalodbhedinīr bhindatī
āḥ kathaṁ luṇṭhasi tvaṁ mṛgāṅkānane
puṣpa-rājīm asau hanta mat-kānane

bhaṅgurān-fragile; aṅkurān-sprouts; nirdayam-mercilessly; chindatī-breaking; vīrudhaḥ-vines; komala-delicate; udbhedinīḥ-breaking; bhindatī-breaking; āḥ-ah!; katham-how is it?; luṇṭhasi-You steal; tvam-You; mṛgāṅkānane-O moon-faced girl; puṣpa-rājīm-these flowers; asau-this; hanta-indeed; mat-My; kānane-in the forest.

"Why do You mercilessly cut these new sprouts? Why do You break these delicate vines? O moon-faced girl, why do You steal the flowers in My forest?"

Text 13

sadātra cinumaḥ prasūnam ajane
vayaṁ hi niratāḥ surābhibhajane
na ko 'pi kurute niṣedha-racanaṁ
kim adya tanuṣe pragalbha-vacanam

sadā-always; atra-here; cinumaḥ-we collect; prasūnam-flowers; ajane-in a secluded place; vayam-we; hi-certainly; niratāḥ-engaged; sura-of the demigods; abhibhajane-in the worship; na-not; ko 'pi-anyone; kurute-does; niṣedha-racanam-forbidding; kim-why?; adya-now; tanuṣe-You do; pragalbha-arrogant; vacanam-words.

She replied: "We always come here to to this secluded place to gather flowers for the worship of the demigods. No one forbids us. Why do You speak these arrogant words?

Text 14

prasīda kusumaṁ vicitya sarasā
prayāmi sarasīruhākṣa tarasā
kriyādya mahatī mamāsti bhavane
vilambam adhikaṁ tanuṣva na vane

prasīda-please be kind; kusumam-a flower; vicitya-taking; sarasā-with happiness; prayāmi-I shall go; sarasīruhākṣa-O lotus-eyed one; tarasā-quickly; kriyā-duty; adya-today; mahatī-important; mama-of me; asti-is; bhavane-at home; vilambam-delay; adhikam-further;{.fn 2} tanuṣva-do; na-not; vane-in the forest.

"Be kind. I happily picked one flower. O lotus-eyed one, I shall go at once. I have very important duties now at home. Please do not delay me any longer in this forest."

Text 15

niyuktaḥ kṣitīndreṇa tenāsmi kāmaṁ
vanaṁ pālayāmi krameṇābhirāmam
janaḥ śīrṇam apy uddhared yo dalārdhaṁ
harāmy ambaraṁ tasya vittena sārdham

niyuktaḥ-engaged; kṣitīndreṇa-by the king; tena-by him; asmi-I am; kāmam-voluntarily; vanam-forest; pālayāmi-I protect; krameṇa-by sequence; abhirāmam-charming; janaḥ-a person; śīrṇam-withered; apy-even; uddhared-picks up; yaḥ-who; dala-of a flower petal; ardham-half; harāmy-I take; ambaram-garments; tasya-of him; vittena-wealth; sārdham-with.

Kṛṣṇa said: "Ordered by the king, I protect this beautiful forest. I take away the garments and wealth of anyone who picks even half a withered flower petal here.

Text 16

parijñātam adya prasūnālim etāṁ
lunīṣe tvam eva pravālaiḥ sametām
dhṛtāsau mayā kāñcana-śreṇi-gaurī
praviṣṭāsi gehaṁ kathaṁ puṣpa-caurī

parijñātam-understood; adya-today; prasūna-of flowers; alim-a multitude; etām-this; lunīṣe-You have taken; tvam-You; eva-indeed; pravālaiḥ-with leaves; sametām-together; dhṛtā-grasped; asau-this; mayā-by Me; kāñcana-of gold; śreṇi-as an abundance; gaurī-O fair one; praviṣṭā asi-You will enter; geham-Your home; katham-how?; puṣpa-of flowers; caurī-O thief.

"I know that You have picked many flowers and leaves today. O golden-complexioned flower-thief, now I have You in My grip. How will You be able to go home?"

Text 17

sa patiḥ piśunaḥ kupito 'piśunaḥ
sadane mukharā jaratī mukharā
caturā guvaro bhavitā kuravo
vyasanaṁ puṣpeśvara kiṁ kuruṣe

sa-he; patiḥ-my husband; piśunaḥ-cruel; kupitaḥ-hot-tempered; apiśunaḥ-eager to find fault; sadane-at home; mukharā-Mukharā; jaratī-old; mukharā-talkative; caturā-clever; guvaraḥ-superiors; bhavitā-will be; kuravaḥ-reproaches; vyasanam-calamity; puṣpeśvara-O Lord of the flowers; kim-how?; kuruṣe-You do.

Rādhā replied: "My husband is cruel, hot-tempered, and eager to find fault with Me. Talkative old Mukharā lives in My house. My superiors are all intelligent. They will condemn Me. O Lord of the flowers, why must You create this catastrophe for Me?

Text 18

jalajekṣaṇa he kulajām abalāṁ
na hi duryaśasā racayādhavalām
tarasā viramat-kiraṇaṁ taraṇiṁ
divi paśya tatas tyaja me saraṇim

jalajekṣaṇa-lotus-eyed one; he-O!; kulajām-respectable; abalām-girl; na-not; hi-certainly; duryaśasā-with a bad reputation; racaya-make; adhavalām-black; tarasā-quickly; viramat-stopping; kiraṇam-shining; taraṇim-the sun; divi-in the sky; paśya-look!; tataḥ-then; tyaja-give up; me-of Me; saraṇim-the path.

"O lotus-eyed one, do not blacken the reputation of this respectable girl. The sun will soon stop shining in the sky. Please let Me go."

Text 19

jāne tava kaca-pakṣaṁ
sambhṛta-vara-mallikā-pakṣam
urasi ca kañcuka-rājaṁ
dhruvam arbuda-mādhavī-bhājam

jāne-I know; tava-of You; kaca-pakṣam-the hair; sambhṛta-held; vara-excellent; mallikā-of mallikā flowers; pakṣam-a host; urasi-on the breasts; ca-also; kañcuka-bodice; rājam-king; dhruvam-certainly; arbuda-many millions; mādhavī-of mādhavī flowers; bhājam-possessing.

Kṛṣṇa said: "I know Your hair is filled with jasmine flowers and the regal bodice on Your breasts is filled with millions of mādhavī flowers.

Text 20

ehi tava kṣaṇa-mātraṁ
vicārayāmi kramād gātram
tattve kila nirṇīte
prayāhi bhavanaṁ taḍit-pīte

ehi-come here; tava-of You; kṣaṇa-mātram-for a moment; vicārayāmi-I will; examine; kramād-one by one; gātram-the limbs; tattve-in truth; kila-indeed; nirṇīte-determined; prayāhi-You may go; bhavanam-home; taḍit-pīte-O girl as yellow as lightning.

"Come here for a moment. I shall examine Your limbs one by one. When I have determined what is the truth, O girl as golden as lightning, You may go home."

Text 21

na mudhā mādhava racaya vivādaṁ
vidadhe tava muhur aham abhivādam
gokula-vasatau smaram iva mūrtaṁ
na kim u bhavantaṁ jāne dhūrtam

na-do not; mudhā-uselessly; mādhava-O Mādhava; racaya-do; vivādam-quarrel; vidadhe-I offer; tava-to You; muhuḥ-at every moment; aham-I; abhivādam-respectful obeisances; gokula-of Gokula; vasatau-in the abode; smaram-the god of love; iva-as if; mūrtam-personified; na-not; kim-why?; u-indeed; bhavantam-You; jāne-I know; dhūrtam-rascal.

Rādhā replied: "Mādhava, please don't waste time quarreling. Again and again I bow down before You. Why did I not know that, although in Gokula You seem to be the personified god of love, You are in reality a rogue?

Text 22

vetti na gopī-vṛndārāmaṁ
vṛndāvanam api bhuvi kaḥ kāmam
aham iha tad idaṁ kitava rasālaṁ
katham avaceṣye na kusuma-jālam

vetti-knows; na-not; gopī-gopī; vṛnda-of the multitude; ārāmam-private garden; vṛndaāvanam-Vṛndāvana; api-even; bhuvi-in the world; kaḥ-who?; kāmam-indeed; aham-I; iha-here; tad-that; idam-this; kitava-O cheater; rasālam-nectarean; katham-why?; avaceṣye-I shall gather; na-not; kusuma-of flowers; jālam-a host.

"Who does not know that Vṛndāvana is the gopīs' private garden? Rogue, why should I not gather many nectar flowers here?"

Text 23

nedam atra kalaśastani śaṁsa
krodhano nṛpatir eṣa nṛśaṁsaḥ
tena hanta vidite vana-bhaṅge
yauvataṁ patati bhīti-taraṅge

na-not; idam-this; atra-here; kalaśastani-O girl whose breasts are waterpots; śaṁsa-speak; krodhanaḥ-angry; nṛpatiḥ-king; eṣa-the; nṛśaṁsaḥ-cruel; tena-by him; hanta-indeed; vidite-known; vana-of the forest; bhaṅge-the breaking; yauvatam-the young girls; patati-fall; bhīti-of fear; taraṅge-into the waves.

Kṛṣṇa said: "O girl whose breasts are waterpots, please don't talk in this way. The king is very cruel and short-tempered. Alas! When he hears that his forest has been vandalized, the young gopīs will fall into waves of fear.

Text 24

tanvi geha-gamana-vyavasāyaṁ
cet karoṣi śṛṇu ramyam upāyam
atra matta-bahu-ṣaṭpada-vīre
līlayā praviśa kuñja-kuṭīre

tanvi-O slender girl; geha-home; gamana-going; vyavasāyam-determination; cet-if; karoṣi-You have; śṛṇu-please hear; ramyam-this delightful; upāyam-plan; atra-here; matta-intoxicated; bahu-many; ṣaṭpada-bumblebees; vīre-excellent; līlayā-playfully; praviśa-enter; kuñja-in the forest; kuṭīre-this cottage.

"O slender girl, if You are determined to return home, then please hear My beautiful plan. First, go into this forest cottage surrounded by many intoxicated bumblebees."

Text 25

gokule kula-vadhūbhir arcitā
śīla-candana-rasena carcitā
rādhikāham adhikāritām
kiṁ karoṣi mayi dhūrta kāmataḥ

gokule-in Gokula; kula-by the pious; vadhūbhiḥ-girls; arcitā-worshiped; śīla-of good character; candana-sandal paste; rasena-by the nectar; carcitā-anointed; rādhikā-Rādhikā; aham-I am; adhikāritām-jurisdiction; kim-what?; karoṣi-You have; mayi-over Me; dhūrta-O rascal; kāmataḥ-according to Your will.

Rādhā replied: "I am Rādhikā. I am worshiped by the respectable girls of Gokula. I am anointed with the sandal paste of My good reputation. Rogue, how do have the right to order Me according to Your whim?

Text 26

nākṣiṇī kṣipa kuraṅgi sarvataḥ
sākṣiṇī bhava sakhībhir anvitā
mādhavaḥ kila dunoti mām asau
sādhavaḥ śṛṇuta bhoḥ śikhi-striyaḥ

na-not; akṣiṇī-eyes; kṣipa-cast; kuraṅgi-O doe; sarvataḥ-everywhere; sākṣiṇī-a witness; bhava-please become; sakhībhiḥ-friends; anvitā-with; mādhavaḥ-Mādhava; kila-indeed; dunoti-torments; mām-Me; asau-He; sādhavaḥ-saintly; śṛṇuta-please hear; bhoḥ-O!; śikhi-of the peacocks; striyaḥ-wives;

"O doe, please don't move your eyes in all directions. With your friends you must become My witness. O pious wives of the peacocks, please hear this: Mādhava is tormenting Me."

Text 27

bhrū-lekhāṁ kim arālāṁ tvaṁ nirmāsi karālāṁ
kiṁ vā paśyasi vāmaṁ samrambhād abhirāmam
diṣṭyā kānana-lolā helotphulla-kapolā
vṛttā tvaṁ hari-haste trātānyo bhuvi kas te

bhrū-of the eyebrows; lekhām-lines; kim-why?; arālām-bent; tvam-You; nirmāsi-do; karālām-terrible; kim-why?; vā-or; paśyasi-do You gaze; vāmam-crookedly; samrambhād-out of anger; abhirāmam-charming; diṣṭyā-by good

fortune; kānana-in the forest; lolā-agitated; hela-in contempt; utphulla-blossoming; kapolā-cheeks; vṛttā-attained; tvam-You; hari-of Lord Hari; haste-in the hand; trātā-protector; anyaḥ-another; bhuvi-on earth; kaḥ-who?; te-of You.

Kṛṣṇa said: "Why do You knit Your eyebrows in this ferocious way? Why do You angrily see this handsome person as crooked? You are afraid to stay in the forest. Your cheeks blossom with contempt. By good fortune You are now in the hand of the Supreme Personality of Godhead. Who else can protect You in this world?

Text 28

āruhya druma-vāṭīṁ muñcemāṁ paripāṭīṁ
gehāntas tava sarvaṁ jāne bhāmini garvam
nediṣṭaḥ kila bhūpaḥ so 'yaṁ bhairava-rūpas
tasyāgre cala vāme colīm arpaya vāme

āruhya-entering; druma-vāṭīm-a grove of trees; muñca-abandon; imām-this; paripāṭīm-course of activities; gehāntaḥ-in the house; tava-of You; sarvam-everything; jāne-I know; bhāmini-O beautiful one; garvam-pride; nediṣṭaḥ-nearby; kila-indeed; bhūpaḥ-king; so ayam-he; bhairava-a terrible; rūpaḥ-form; tasya-of him; agre-in the presence; cala-go; vāme-O contrary girl; colīm-Your bodice; arpaya-give; vāme-O beautiful one.

"Now that You have come to the forest, You should abandon any attempt to leave. O beautiful girl, I know that Your reputation at home is perfectly safe. The terrible king has now come near. Beautiful, contrary girl, give Me Your bodice and go before Him."

Texts 29 and 30

iti vacana-kadambais tatra narmāvalambaiḥ
skhalad-amala-dukūlāṁ prollasad-bāhu-mūlām
aviśada-pada-baddhaṁ gadgadodgāra-naddhaṁ
kim api kim api jalpaṁ kalpayantīm analpam

smita-mudita-kapolāṁ nirmitāpaṅga-dolāṁ
vara-yuvatiṣu rādhāṁ prema-pūrād agādhām
sadanita-latikāntar yo nināyāti-kāntaḥ
sa harir alam abhīṣṭa-prāpaṇaṁ me kṛṣīṣṭa

iti-thus; vacana-of words; kadambaiḥ-with multitudes; tatra-there; narma-

avalambaiḥ-joking; skhalad-falling; amala-splendid; dukūlām-silken garments; prollasad-shining; bāhu-mūlām-shoulders; aviśada-crooked; pada-words; baddham-strung; gadgadodgāra-in a voice choked with emotion; naddham-connected; kim api-something; kim api-something; jalpam-talking; kalpayantīm-doing; analpam-abundant; smita-smiling; mudita-jubilant; kapolām-cheeks; nirmita-done; apaṅga-sidelong glances; dolām-swinging; vara-beautiful; yuvatiṣu-among the girls; rādhām-Rādhā; prema-of love; pūrād-from the flood; agādhām-fathomless; sadanita-the cottage; latikā-vines; antaḥ-within; yaḥ-who; nināya-leading; ati-very; kāntaḥ-handsome; sa-He; hariḥ-Lord Hari; alam-greatly; abhīṣṭa-of desire; prāpaṇam-the fulfillment; me-of me; kṛṣīṣṭa-may grant.

May handsome Lord Hari who, as Rādhā spoke many joking words, as the splendid garment began to slip from Her beautiful shoulders, as She spoke many crooked words in a choked voice, as a smile appeared on Her happy cheeks, and as She gazed at Him from the corners of Her restless eyes, led Her, who, among all the beautiful gopīs was filled with the deepest flood of love, inside the cottage of blossoming vines, fulfill my desire.

Untitled Prayer to Vraja-nāgara (The Hero of Vraja)

Texts 1 and 2

avajñāya bhartur mahā-ghora-daṇḍaṁ
guror bhāṣitaṁ ca vyatikramya caṇḍam
niṣedhoddhuraāṁ kiṅkarīm ākṣipantī
hare kṛṣṇa nātheti bālā japantī

rasan-megha-jāle taḍidbhiḥ karāle
galad-vāridhāre durantāndhakāre
milad-bhūri-doṣe sakhī me pradoṣe
prayāṇāya lajjām anādṛtya sajjā

avajñāya-disregarding; bhartuḥ-of Her husband; mahā-the great; ghora-terrible; daṇḍam-punishment; guroḥ-of the superior; bhāṣitam-the words; ca-and; vyatikramya-transgressing; caṇḍam-the angry; niṣedha-uddhuraām-great prohibition; kiṅkarīm-the maidservant; ākṣipantī-casting aside; hare-O Hari; kṛṣṇa-O Kṛṣṇa; nātha-O Lord; iti-thus; bālā-the girl; japantī-chanting; rasan-rubmling; megha-of clouds; jāle-in the network; taḍidbhiḥ-with lightning; karāle-terrible; galad-raining; vāridhāre-clouds; duranta-endless; andhakāre-in darkness; milad-meeting; bhūri-many; doṣe-dangers; sakhī-friend; me-my; pradoṣe-at night;

prayāṇāya-for going; lajjām-embarrassment; anādṛtya-rejecting; sajjā-prepared.

"My friend ignored terrible punishment from Her husband, disobeyed the angry words of Her superiors, pushed aside the maidservant blocking Her exit, chanted O Hari, O Kṛṣṇa, O Lord, ignored all disgrace, and prepared to go into the dangerous night filled with blinding darkness, thundering clouds, and torrential rains.

Texts 3 and 4

adūrollasad-bhallukārabdha-yuddhāṁ
valad-dandaśukāvalī-bhoga-ruddhām
samantād dhvanad-vāyasārati-bhīmāṁ
rasotphullam ullaṅghya kāntāra-sīmām

praviśyānavadyaṁ latā-geha-madhyaṁ
dhṛtautsukya-cakrā nisargād avakrā
nakhāgra-pralūnaiḥ su-gandhi-prasūnaiḥ
payaḥ-phena-kalpaṁ vyadhatteha talpam

adūra-not far away; ullasad-playing; bhalluka-monkeys; ārabdha-behun; yuddhām-fight; valad-moving; dandaśuka-of snakes; avalī-a multitude; bhoga-hoods; ruddhām-raised; samantād-everywhere; dhvanad-sounding; vāyasārati-owls; bhīmām-frightening; rasa-with noises; utphullam-blossoming; ullaṅghya-crossing beyond; kāntāra-of the terrible forest; sīmām-the boundary; praviśya-entering; ānavadyam-excellent; latā-of vines; geha-cottage; madhyam-the middle; dhṛta-held; autsukya-eagerness; cakrā-an abundance; nisargād-by nature; avakrā-honest; nakha-agra-with the tips of Her fingernails; pralūnaiḥ-cut; su-with; gandhi-fragrance; prasūnaiḥ-with flowers; payaḥ-of water; phena-foam; kalpam-like; vyadhatta-made; iha-here; talpam-a bed.

"She happily went to the noisy boundary of the jungle, where not far away were many jumping, fighting monkeys, slithering snakes with raised hoods, and fearful, howling owls. She entered a beautiful cottage of flowering vines and, eager, simple and pure-hearted, She cut many flowers with Her fingernails and made for You a bed as white as foam.

Text 5

praṇītekṣaṇeyaṁ muhus te padavyāṁ
dadhānā mukunda spṛhāṁ navya-navyām

alabdhaṁ tatas tvām avetyāti-khinnā
babhūva prasūneṣu-bāṇair vibhinnā

praṇīta-placed; īkṣaṇā-eyes; iyam-She; muhuḥ-at every moment; te-for You; padavyām-on the path; dadhānā-placing; mukunda-O Mukunda; spṛhām-desire; navya-newer; navyām-and newer; alabdham-nit attained; tataḥ-then; tvām-You; avetya-understanding; ati-very; khinnā-unhappy; babhūva-became; prasūneṣu-of the god of love; bāṇaiḥ-by the arrows; vibhinnā-wounded.

"Mukunda, looking for You, Her eyes remained always fixed on the path. Her desire for You ever new and unfading, when She could not attain You She became very unhappy, severely wounded by the flower-arrows of Kāma.

Text 6

sukaṇṭhī śaṭheyaṁ bhajantī prajalpaṁ
muhur bhāvayantī nimeṣaṁ ca kalpam
cakārādya kuñje batālabdha-kāme
sakhī jāgaraṁ sambhramād ekikā me

sukaṇṭhī-a sweet voice; śaṭha-cheater; iyam-He; bhajantī-does; prajalpam-talking; muhuḥ-at every moment; bhāvayantī-considering; nimeṣam-a moment; ca-and; kalpam-a kalpa; cakārā-did; adya-now; kuñje-in the forest; bata-indeed; alabdha-not obtained; kāme-in the desire; sakhī-friend; jāgaram-waking; sambhramād-from attentiveness; ekikā-alone; me-my.

"Again and again saying, 'O sweet-talking rogue,' and thinking each moment a kalpa, my bewildered friend stayed awake all night, alone in the forest grove where She could not attain Her desire.

Text 7

aho bhāgyam adya prapanno 'si sadyas
tvam asminn agāre yad ārān murāre
sakhī-vṛnda-dṛṣṭir dhṛtānanda-vṛṣṭir
babhūvātta-raṅgaṁ vilokya tvad-aṅgam

ahaḥ-Oh!; bhāgyam-good fortune; adya-today; prapannaḥ-attained; asi-You have; sadyaḥ-at once; tvam-You; asminn-in this; agāre-house; yad-because; ārān-from far away; murāre-O Lord Murāri; sakhī-of the gopīs; vṛnda-of the hosts; dṛṣṭiḥ-the glance; dhṛta-held; ānanda-transcendental bliss; vṛṣṭiḥ-shower; babhūva-became; ātta-taken; raṅgam-love; vilokya-seeing; tvad-of You; aṅgam-the transcendental body.

"Today we are fortunate. You have suddenly come from far away to this home. O Murāri, by seeing Your blissful form, the eyes of the gopīs become showered with transcendental happiness.

Text 8

dukūlasya lakṣmīṁ samantād viśālām
asau vīkṣya pītasya te malli-mālā
luṭhantī kucodbhāsi-kāśmīra-paṅke
nijaṁ pītam aṅgaṁ cakārādya śaṅke

dukūlasya-of the garments; lakṣmīm-the splendor; samantād-everywhere; viśālām-great; asau-this; vīkṣya-seeing; pītasya-yellow; te-of You; malli-of jasmine flowers; mālā-garland; luṭhantī-moving; kuca-on the breasts; udbhāsi-splendid; kāśmīra-kuṅkuma; paṅke-paste; nijam-own; pītam-yellow; aṅgam-limbs; cakāra-made; adya-today; śaṅke-I suspect.

"I think that, sseing the great splendor of Your yellow silk garments, and becoming envious, Your garland of jasmine flowers, stealing the splendid kuṅkuma from some girl's breasts, has now made itself yellow.

Text 9

vikīrṇālakāntaḥ pariśrānti-kāntas
tava vyakta-tandraḥ sphuraty āsya-candraḥ
kṛtānaṅga-yāgaṁ vibhaktāṅga-rāgaṁ
nakhāṅkāli-pātraṁ tathedaṁ ca gātram

vikīrṇa-dishevelled; alaka-of the hair; antaḥ-ends; pariśrānti-with exhaustion; kāntaḥ-handsome; tava-of You; vyakta-manifest; tandraḥ-sleepiness; sphuraty-manifested; āsya-of the face; candraḥ-moon; kṛta-done; anaṅga-for the god of love; yāgam-sacrifice; vibhakta-broken; aṅga-rāgam-cosmetics; nakha-aṅka-fingernail scratch-marks; ali-many; pātram-the object; tathā-thus; idam-this; ca-and; gātram-limbs.

"Your sleepy face is decorated with locks of dishevelled hair. It is very handsome in this state of complete exhaustion. Your body is decorated with many fingernail scratches and its fragrant ointments are broken. It must have performed the kāma-yajña

Text 10

sphurad-bandhujīva-prasūnāpta-saṅgaṁ
parispardhamāno vilāsena bhṛṅgam
mudaṁ kasya bimbādharas tena raktaḥ
karoty ujjvalāṁ kajjalenādya saktaḥ

sphurad-blossoming; bandhujīva-bandhujīva; prasūna-flower; āpta-attained; saṅgam-touch; parispardhamānaḥ-rivaling; vilāsena-with splendor; bhṛṅgam-the black bee; mudam-the happiness; kasya-of whom?; bimbādharaḥ-with bimba fruit lips; tena-by that; raktaḥ-red; karoty-does; ujjvalām-splendor; kajjalena-with black mascara; adya-today; saktaḥ-touched.

"Whom will Your red, black mascara marked, bimba fruit lips, which rival in glory a black bee touching a blossoming bandhujīva flower, not fill with splendid happiness?

Text 11

alaṁ deva divyena jāne bhavantaṁ
sadā rādhikāyām ati-premavantam
alindāt kuru tvaṁ mamādhi-prabhātaṁ
drutaṁ gopa-kanyā-bhujaṅga prayātam

alam-enough!; deva-O playful Lord; divyena-with these solemn declarations of speaking the truth; jāne-I known; bhavantam-You; sadā-eternally; rādhikāyām-for Śrīmatī Rādhārāṇī; ati-premavantam-filled with great love; alindāt-from the doorstep; kuru-please do; tvam-You; mama-of me; ādhi-of mental anguish; prabhātam-the sunrise; drutam-quickly; gopa-kanyā-of the gopīs; bhujaṅga-O lover; prayātam-going.

"O playful Lord, what is the need of this solemn declaration that You speak the truth? I know that You eternally love Rādhikā. O lover of the gopīs, please quickly leave my doorstep and allow the sun to rise on the dark night of my anguish."

Text 12

iti prema-garbhaṁ samākarṇya sarvaṁ
tadā rādhikālī-giraṁ ratna-mālī
haris toṣa-bhāraṁ sa vindann apāraṁ
sadā me mahiṣṭaṁ vidhattām abhīṣṭam

iti-thus; prema-of love; garbham-full; samākarṇya-hearing; sarvam-everything; tadā-then; rādhikā-of Rādhā; alī-of the friend; giram-the words; ratna-of jewels; mālī-wearing a necklace; hariḥ-Lord Hari; toṣa-of happiness; bhāram-an abundance; sa-He; vindann-finding; apāram-limitless; sadā-always; me-of me; mahiṣṭam-greatest; vidhattām-may grant; abhīṣṭam-desire.

May Lord Hari, who wears a necklace of jewels, and who, hearing these words of love from Rādhikā's friend, found boundless satisfaction, grant my greatest desire.

Text 13

nayanerita-mānasabhū-viśikhaḥ
śirasi pracala-pracalāka-śikhaḥ
muralī-dhvanibhiḥ surabhī svarayan
paśupī-viraha-vyasanaṁ tirayan

nayana-by the eyes; irita-sent; mānasabhū-of the god of love; viśikhaḥ-an arrow; śirasi-on the head; pracala-moving; pracalāka-peacock; śikhaḥ-feather; muralī-the flute; dhvanibhiḥ-with the sounds; surabhī-fragrant; svarayan-causing to sound; paśupī-of the gopīs; viraha-of separation; vyasanam-the calamity; tirayan-destroying.

"His eyes shooting arrows of love, the peacock feather on His head moving, His body fragrant, His flute music removing the anguish the gopīs feel in separation from Him, . . .

Text 14

parito jananī-paritoṣakaraḥ
sakhi lampaṭayann akhilaṁ bhuvanam
taruṇī-hṛdayaṁ karuṇī vidadhat
taralaṁ sarale kara-lambi-guṇaḥ

paritaḥ-everywhere; jananī-His mother; paritoṣakaraḥ-pleasing; sakhi-O friend; lampaṭayann-making greedy with love; akhilam-the entire; bhuvanam-world; taruṇī-of the young girls; hṛdayam-the heart; karuṇī-merciful; vidadhat-causing; taralam-trembling; sarale-O honest girl; kara-from the hand; lambi-suspended; guṇaḥ-a rope.

. . . bringing happiness to His mother, making the entire world mad with love for Him, O friend, merciful, making the hearts of all young girls tremble, O honest

girl, holding a rope in His hand, . . .

Text 15

divasoparame paramollasitaḥ
kalaśastani he vilasad-dhasitaḥ
atasī-kusumaṁ vihasan mahasā
hariṇī-kulam ākulayan sahasā

divasa-of the day; uparame-at the end; parama-supremely; ullasitaḥ-happy; kalaśastani-girl with waterpot breasts; he-O!; vilasad-glittering; dhasitaḥ-smile; atasī-atasī; kusumam-flower; vihasan-mocking; mahasā-with splendor; hariṇī-of the does; kulam-the group; ākulayan-enchanting; sahasā-greatly.

. . . supremely happy at the end of the day, O girl with waterpot breasts, splendidly smiling, mocking the atasī flower with His bodily luster, overwhelming the does, . . .

Text 16

praṇayi-pravaṇaḥ subhaga-śravaṇa-
pracalan-makaraḥ sa-sakhi-prakaraḥ
madayann amarīr bhramayan bhramarīr
militaḥ katibhiḥ śikhināṁ tatibhiḥ

praṇayi-to the affectionate devotees; pravaṇaḥ-submissive; subhaga-handsome; śravaṇa-on the ears; pracalan-moving; makaraḥ-shark earrings; sa-with; sakhi-of friends; prakaraḥ-multitudes; madayann-delighting; amarīḥ-the demigoddesses; bhramayan-bewildering; bhramarīḥ-the bees; militaḥ-met; katibhiḥ-by how many?; śikhinām-of peacocks; tatibhiḥ-by multitudes.

. . . submissive to they who love Him, shark-shaped earrings moving on His handsome ears, accompanied by His friends, maddening the demigoddesses, bewildering the bees, accompanied by how many peacocks, . . .

Text 17

ayam ujjvalayan vrajabhū-saraṇīṁ
ramayan kramaṇair mṛdubhir dharaṇīm
ajire militaḥ kalita-pramade
harir udvijase tad api pramade

ayam-He; ujjvalayan-making splendid; vrajabhū-of Vrajabhūmi; saraṇīm-the path; ramayan-delighting; kramaṇaiḥ-with footsteps; mṛdubhiḥ-gentle; dharaṇīm-the earth; ajire-in the courtyard; militaḥ-met; kalita-attained; pramade-happiness; hariḥ-Lord Hari; udvijase-You are agitated; tad api-still; pramade-O beautiful girl.

. . . and with His gentle footsteps splendidly decorating the pathways of Vrajabhūmi and delighting the earth, Lord Hari has now entered the courtyard, and You, O beautiful girl, are now overcome with happiness.

Text 18

vada mā paruṣaṁ hṛdaye na ruṣaṁ
racaya tvam atas cala vibhramataḥ
udite mihikā-kiraṇe na hi kā
rabhasād ayi taṁ bhajate dayitam

vada-speak; mā-don't; paruṣam-harsh words; hṛdaye-in the heart; na-not; ruṣam-anger; racaya-do; tvam-You; ataḥ-now; cala-go; vibhramataḥ-quickly; udite-risen; mihikā-snow; kiraṇe-shining; na-not; hi-indeed; kā-what girl?; rabhasād-passionately; ayi-Oh!; tam-Him; bhajate-worships; dayitam-beloved.

"Don't speak harshly! Don't be angry at heart! Go and enjoy pastimes with Him! When the moon, with its light as cool as snow, has risen, what girl will not passionately worship her beloved?

Text 19

kalaya tvarayā vilasat-sicayaḥ
prasaraty abhito yuvatī-nicayaḥ
nidadhāti harir nayanaṁ saraṇau
tava vikṣipa sa-praṇayaṁ caraṇau

kalaya-look!; tvarayā-quickly; vilasat-splendid; sicayaḥ-with garments; prasaraty-runs; abhitaḥ-everywhere; yuvatī-of girls; nicayaḥ-the multitude; nidadhāti-places; hariḥ-Lord Hari; nayanam-the eyes; saraṇau-on the path; tava-of You; vikṣipa-cast; sa-with;{.fn 2} praṇayam-love; caraṇau-at His feet.

"Look! The splendidly dressed young gopīs are running to Him. Lord Hari now places His glance upon You. Lovingly place Your feet on the path to Him."

Text 20

iti tām upadiśya tadā sva-sakhīṁ
lalitā kila mānitayā vimukhīm
anayat prasabhād iva yaṁ javataḥ
kurutāt sa harir bhavikaṁ bhavataḥ

iti-thus; tām-Her; upadiśya-instructing; tadā-then; sva-sakhīm-to her own friend; lalitā-Lalitā; kila-certainly; mānitayā-with pride; vimukhīm-with face turned away; anayat-led; prasabhād-by force; iva-as if; yam-to whom; javataḥ-quickly; kurutāt-may do; sa-He; hariḥ-Lord Hari; bhavikam-auspiciousness; bhavataḥ-of you.

May Lord Hari, to whom Lalitā forcibly brought her friend averse with jealous anger, instructing Her with these words, bring transcendental auspiciousness to you.

Citra-kavitva
Picture Verses, or Wonderful Verses

Text 1

rasāsāra-susārorur
asurāriḥ sasāra saḥ
saṁsārāsir asau rāse
suriraṁsuḥ sa-sārasaḥ

rasa-of nectar; āsāra-shower; susāra-broad; uruḥ-thighs; asura-of the demons; ariḥ-the enemy; sasāra-went; saḥ-He; saṁsāra-for the cycle of repeated birth and death; asiḥ-a sword; asau-He; rāse-in the rāsa dance; suriraṁsuḥ-filled with amorous desires; sa-with; sārasaḥ-a lotus.

The Lord, who is a shower of nectar, whose thighs are broad, who kills the demons, and who with a sword cuts the cycle of repeated birth and death, holding a lotus flower, and filled with transcendental amorous desire, entered the rāsa dance.

Note: Texts 1-4 are composed of a limited number of consonants. The remaining texts assume the forms of pictures.

Text 2

carcoru-rocir uccorā
ruciro 'raṁ carācare
caurācāro 'cirāc cīraṁ
rucā cārur acūcurat

carcā-with ointments; uru-very; rociḥ-splendid; ucca-a broad; urā-chest; ruciraḥ-handsome; aram-very; cara-acare-in the world of moving and non-moving beings; caura-of theft; ācāraḥ-activities; acirāc-quickly; cīram-the garments; rucā-with splendor; cāruḥ-handsome; acūcurat-stole.

The Lord, who is splendidly anointed with sandal paste, whose chest is broad, and who is the most handsome person in the world of moving and nonmoving creatures, became the thief that gracefully stole the gopīs' garments.

Text 3

dhare dharādhara-dharaṁ
dhārādhara-dhurā-rudham
dhīra-dhīr ārarādhādhi-
rodhaṁ rādhā dhurandharam

dhare-on the hill; dharādhara-of the hill; dharam-the holder; dhārādhara-of the rainclouds; dhurā-the burden; rudham-holding back; dhīra-steady; dhīḥ-at heart; ārarādha-worshiped; ādhi-distress at heart; rodham-stopping; rādhā-Rādhā; dhurandharam-the protector of the devotees.

On the hill earnest Rādhā worshiped the Supreme Lord, who lifted Govardhana Hill, checked the great rains, and stopped the anguish of the devotees.

Text 4

ninunnānonanaṁ nūnaṁ
nānūnonnānano 'nuniḥ
nānenānaṁ ninun nenaṁ
nānaun nānānano nanu

ninunnānonanam-Lord Kṛṣṇa, the killer of Śakaṭāsura; nūnam-certainly;

nānūna-completely; unna-full of tears; ānanaḥ-face; anuniḥ-trying to pacify; nānā-various; inānam-of the demigods; ninun-impelled; na-not; inam-the Supreme Personality of Godhead; na-not; anaun-offered prayers; nānā-ānanaḥ-many-headed Lord Brahmā; nanu-indeed.

Did not Lord Brahmā, tears streaming down his face, recite many prayers, trying to pacify Lord Kṛṣṇa, the killer of Śakaṭāsura?

Text 5

gandhākṛṣṭa-gurūnmadālini vane hāra-prabhāti-plutaṁ
sampuṣṇantam upaskṛtādhvani yamī-vīci-śriyo rañjakam
sadyas tuṅgita-vibhramaṁ su-nibhṛte śītānilaiḥ saukhyade
devaṁ nāga-bhujaṁ sadā rasamayaṁ taṁ naumi kañcin mude

gandha-by the fragrance; ākṛṣṭa-attracted; guru-greatly; unmada-maddened; alini-bumblebees; vane-in the forest; hāra-garland; prabhāti-splendidly manifested; plutam-flooded; sampuṣṇantam-increasing; upaskṛta-decorated; adhvani-road; yamī-of the Yamunā; vīci-waves; śriyaḥ-beauty; rañjakam-delighting; sadyaḥ-now; tuṅgita-tossed by waves; vibhramam-transcendental pastimes; su-very; nibhṛte-solitary; śīta-cooling; anilaiḥ-with breezes; saukhyade-giving happiness; devam-the Supreme Lord; nāga-snake; bhujam-arms; sadā-always; rasamayam-full of nectar; tam-Him; naumi-I praise; kañcin-someone; mude-with happiness.

To attain spiritual bliss let me always glorify the Supreme Personality of Godhead, who, flooded with the splendor of many necklaces, maintaining the devotees, His arms snakes and His form full of nectar, enjoys transcendental pastimes in a solitary place near the charming waves of the Yamunā, in a forest decorated with many paths and filled with bumblebees maddened by the sweet fragrance, and pleasant with cooling breezes,

Note: This verse is conceived in the form of a wheel. In the following picture lines 1, 2, and 3 are the spokes and line 4 the rim.

Text 6

rāse sāraṅga-saṅghācita-nava-nalina-prāya-vaksaḥ-stha-dāmā
barhālaṅkāra-hāra-sphurad-amala-mahā-rāga-citre jayāya
gopālo dāsa-vīthī-lalita-hita-rava-sphāra-hāsaḥ sthirātmā
navyo 'jasraṁ kṣaṇopāśrita-vitata-balo vīkṣya raṅgaṁ babhāṣe

rāse-in the arena of the rāsa dance; sāraṅga-with bumblebees; saṅghācita-filled; nava-new; nalina-lotuses; prāya-abundance; vaksaḥ-on the chest; stha-situated; dāmā-garland; barha-peacock feather; alāṅkāra-ornament; hāra-garland; sphurat-glistening; amala-splendid; mahā-great; rāga-colors; citre-picture; jayāya-victory; gopālaḥ-Gopāla; dāsa-of the devotees; vīthī-multitudes; lalita-pleasing; hita-auspicious; rava-sounds; sphāra-broad; hāsaḥ-smile; sthirātmā-steady at heart; navyaḥ-young; ajasram-eternally; kṣaṇa-in the festival; upāśrita-approached; vitata-expanded; balaḥ-forms; vīkṣya-seeing; raṅgam-the dancing arena; babhāṣe-spoke.

Lord Gopāla, whose chest was decorated with a fresh lotus garland attracting many bees, who was decorated with a peacock feather, a necklace, and splendid tilaka pictures drawn in mineral colors, whose broad smiles and auspicious words delight the devotees, who is peaceful and eternally young, and who expanded into many forms during the dancing, exclaimed "Jaya!" when He saw the rāsa dance arena.

Note: This verse is conceived in the form of a serpent, as seen in the following picture.

Text 7

kala-vākya sadāloka
kalodāra milāvaka
kavalādyādbhutānūka
kanūtābhīra-bālaka

kala-sweet; vākya-words; sat-among the devotees; āloka-appearance; kalā-art; udāra-great; mila-please become manifested; avaka-O protector; kavala-with a morsel of food; ādya-beginning; adbhuta-wonderful; anūka-whom Lord Śiva follows; kanūta-to whom Lord Brahmā offers prayers; abhīra-cowherd; bālaka-boy.

O Lord who speaks sweetly, O Lord seen by the saintly devotees, O supreme artist, O protector, O Lord who wonderfully carries a lunch and many other things, O Lord followed by Śiva, O Lord prayed to by Brahmā, O cowherd boy, please appear before me.

Note: This verse is conceived in the form of a lotus, as seen in the following picture.

Text 8

tāyi-sāra-dharādhārā-
    tibhāyāta-madārihā
hāri-dāmatayā bhāti
    rādhārādha-rasāyitā

tāyiexpanded; sāra-essence; dhara-of the hill; adhārā-lifter; atibha-praised; ayāta-not gone away; mada-proud; ari-enemies; hā-killing; hāri-dāmatayā-with charming splendor; bhāti-is manifest; rādhā-of Śrī Rādhā; ārādha-worship; rasāyitā-nectarean.

The Supreme Lord, who lifted Govardhana Hill, who killed His arrogant enemies, and who is sweetly worshiped by Śrī Rādhā, shines with great splendor.

Note: This verse reads the same backwards and forwards. (In Sanskrit each syllable is represented by a single letter, therefore yi-tā is tā-yi backwards.)

Text 9

sā malla-raṅge ramayā
    phulla-sārā mudedhitā
śramanīra-dharā tuṣṭā
    ballavī-rāsa-devatā

sā-He; malla-of wrestlers; raṅge-in the arena; ramayā-with the mark of Śrīvatsa; phulla-blossomed; sārā-strength; mudā-with delight; idhitā-increased; śrama-from fatigue; nīra-perspiration; dharā-streams; tuṣṭā-satisfied; ballavī-with the gopīs; rāsa-of the rāsa dance; devatā-the deity.

The gopī-rāsa deity, wearing the mark of Śrīvatsa, perspiring, and jubilant, was very happy to display His strength in the wrestling arena.

Note: The following diagram shows the structure of this verse.

Text 10

śubhāsāra-sasāra-śrīḥ
    prabhā-sāndra-masāra-bhā

bhārasā mahasāvitta
tarasā rasa-sāritām

śubha-of auspiciousness; āsāra-the shower; sasāra-with opulence; śrīḥ-handsomeness; prabhā-splendor; sāndra-intense; masāra-f sapphires; bhā-luster; bhārasā-with great; mahasā-glory; āvitta-attained; tarasā-quickly; rasa-of nectar; sāritām-streams.

A shower of auspiciousness, handsome, and splendid as sapphire, the Lord quickly and gloriously entered the flowing streams of the nectar of rasa.

Note: This verse is conceived in the form of a mṛdaṅga drum, as shown in the following picture.

Text 11

rāsāvahā hāva-sārā
sā lalāsa sa-lālasā
balārāma māra-lāva-
hāsa-māda-damāsahā

rāsa-of the rāsa dance; avahā-the bringer; hāva-of heroes; sārā-the best; sā-He; lalāsa-is brilliantly manifested; sa-with; lālasā-desire; bala-of strength; ārāma-enjoying pastimes; māraof Cupid; lāva-minimizing the importance; hāsa-smiling and laughter; māda-of youth; damāsahā-wildness.

Filled with amorous desire and the wildness of youth, and His smile making Kāmadeva insignificant, the best of heroes shone with great splendor as He ardently enjoyed the rāsa dance.

Note: This verse is illustrated in the following diagram.

Text 12

tāra-prasphāra-tālaṁ sa-rabhasa-saralaṁ bhāsurāsyaṁ su-bhālaṁ
pāpa-ghnaṁ gopa-bālaṁ karaṇa-hara-kalaṁ nīra-bhṛd-vāra-nīlam
cāru-grīvaṁ rucālaṁ rata-mada-taralaṁ cetasā pīta-celaṁ
śīta-prasphīta-śīlaṁ varaya vara-balaṁ vāsudevaṁ sa-bālam

tāra-purity; prasphāra-expanded; tālam-clapping hands; sa-with; rabhasa-joy; saralam-honest; bhāsura-moon; āsyam-face; su-handsome; bhālam-forehead; pāpa-of sins; ghnam-the killer; gopa-cowherd; bālam-boy; karaṇa-the senses; hara-charming; kalam-with sweet sounds; nīra-bhṛt-of clouds; vāra-multitudes; nīlam-dark complexion; cāru-handsome; grīvam-neck; rucālam-splendid; rata-mada-bliss; taralam-trembling; cetasā-at heart; pīta-yellow; celam-garments; śīta-cooling; prasphīta-great; śīlam-virtues; varaya-please choose; vara-great; balam-strength; vāsudevam-the son of King Vasudeva; sa-with; bālam-the gopīs.

With all your heart please accept Lord Vāsudeva, who gracefully claps His hands, who is joyful and honest, whose face is a splendid moon, whose forehead is charming, who is the destroyer of sins, who is a cowherd boy, whose sweet music charms the senses, who is dark as a host of monsoon clouds, whose neck is graceful, who trembles with transcendental bliss, who wears yellow garments, whose virtues cool the burning sufferings of material existence, and who stays in the company of the young gopīs.

Volume Six

Gītāvalī
Collected Songs

Song 1

Bhairava-rāga

Refrain

putram udāram asūta yaśodā
samajani ballava-tati-rati-modā

putram-son; udāram-noble; asūta-gave birth; yaśodā-Yaśodā; samajani-produced; ballava-of the gopas; tati-for the multitude; rati-modā-and joy.

Yaśodā has given birth to a noble son. She has brought great joy to the gopas,

Text 1

ko 'py upanayati vividham upahāram
nṛtyati ko 'pi jano bahu-vāram

ko 'py-someone; upanayati-brings; vividham-various; upahāram-gifts; nṛtyati-dances; ko 'pi-someone; janaḥ-person; bahu-many; vāram-times.

Some people bring gifts and some dance again and again.

Text 2

ko 'pi madhuram upagāyati gītam
vikirati ko 'pi sa-dadhi-navanītam

ko 'pi-someone; madhuram-sweetly; upagāyati-sings; gītam-songs; vikirati-sprinkles; ko 'pi-someone; sa-with; dadhi-yogurt; navanītam-fresh butter.

Some sing sweet songs and some sprinkle yogurt and butter.

Text 3

ko 'pi tanoti manoratha-pūrtim
paśyati ko 'pi sanātana-mūrtim

ko 'pi-someone; tanoti-bestows; manoratha-of desires; pūrtim-the fulfillment; paśyati-sees; ko 'pi-someone; sanātana-the eternal; mūrtim-form.

Some fulfill the desires of others with charity and some gaze at the eternal form of Yaśodā's son.

Song 2

Asāvarī-rāga

Text 1

vipra-vṛndam abhūd alaṅkṛti-godhanair api pūrṇam
gāyanān api mad-vidhān vraja-nātha toṣaya tūrṇam

vipra-of brāhmaṇas; vṛndam-the multitude; abhūd-has become; alaṅkṛti-with ornaments; godhanaiḥ-and cows; api-also; pūrṇam-full; gāyanān-the singers; api-also; mad-me; vidhān-like; vraja-of Vraja; nātha-O master; toṣaya-please satisfy; tūrṇam-at once.

The brāhmaṇas are now full with ornaments and cows. O king of Vraja, please at once satisfy the singers like myself.

Refrain

sūnur adbhuta-sundaro 'jani nanda-rāja tavāyam
dehi goṣṭha-janāya vāñchitam utsavocita-dāyam

sūnuḥ-son; adbhuta-wonderfully; sundaraḥ-handsome; ajani-is born; nanda-Nanda; rāja-O king; tava-to you; ayam-this; dehi-please give; goṣṭha-of Vraja; janāya-to the people; vāñchitam-desired; utsava-festival; ucita-suitable; dāyam-gift.

O Nandarāja, a wonderfully handsome son is now born to you. Please give charity to the people of Vraja on this festive occasion.

Text 2

tāvakātmaja-vīkṣaṇa-kṣaṇa-nandi mad-vidha-cittam
yan na kair api labdham arthibhir etad icchati vittam

tāvaka-you; ātmaja-son; vīkṣaṇa-the sight; kṣaṇa-festival; nandi-delightful; mad-me; vidha-like; cittam-hearts; yan-which; na-not; kair api-by anyone; labdham-obtained; arthibhiḥ-by they who request; etad-this; icchati-desires; vittam-treasure.

The hearts of those like me hanker for the treasure of the blissful sight of your son. This treasure has not yet been granted to anyone who has appealed for it.

Text 3

śrī-sanātana-citta-mānasa-keli-nīla-marāle
mādṛśāṁ ratir atra tiṣṭhatu sarvadā tava bāle

śrī-sanātana-of Śrī Sanātana Gosvāmī; citta-in the heart; mānasa-in the Mānasa lake; keli-pastimes; nīla-dark; marāle-swan; mādṛśām-of those like me; ratiḥ-happiness; atra-here; tiṣṭhatu-may be; sarvadā-always; tava-of you; bāle-in the child.

I pray that I may always love your son, who is a dark swan playing in the Mānasa lake of Sanātana Gosvāmī's heart.

Song 3

Vasanta-rāga

Text 1

abhinava-kuḍmala-guccha-samujjvala-kuñcita-kuntala-bhāra
praṇayi-janerita-vandana-sahakṛta-cūrṇita-vara-ghanasāra

abhinava-new; kuḍmala-buds; guccha-clusters; samujjvala-splendid; kuñcita-curling; kuntala-hair; bhāra-abundance; praṇayi-affectionate; jana-people; īrita-thrown; vandana-red powder; sahakṛta-with; cūrṇita-powdered; vara-excellent; ghanasāra-camphor.

O Lord whose curling hair is splendid with many new flower-buds, O Lord anointed by loving friends with kuṅkuma and powdered camphor,

Refrain

jaya jaya sundara nanda-kumāra
saurabha-saṅkaṭa-vṛndāvana-taṭa-vihita-vasanta-vihāra

jaya-all glories; jaya-all glories; sundara-handsome; nanda-of Nanda; kumāra-O son; saurabha-fragrance; saṅkaṭa-full; vṛndāvana-of Vṛndāvana; taṭa-in the area; vihita-performed; vasanta-springtime; vihāra-pastimes.

O handsome son of Nanda, O Lord who enjoys springtime pastimes in the fragrant forest of Vṛndāvana, all glories to You! All glories to You!

Text 2

adhara-virājita-mandatara-smita-locita-nija-parivāra
caṭula-dṛg-añcala-racita-rasoccala-rādhā-madana-vikāra

adhara-on the lips; virājita-shines; mandatara-a very gentle; smita-smile; locita-observed; nija-own; parivāra-associates; caṭula-restless; dṛg-eyes; añcala-corners; racita-created; rasa-of nectar; uccala-motions; rādhā-of Rādhā; madana-of amorous desires; vikāra-transformations.

O Lord the very gentle smile shining on whose lips is gazed at by Your friends, O Lord whose restless sidelong glances arouse the amorous desires of Rādhā,

Text 3

bhuvana-vimohana-mañjula-nartana-gati-valgita-maṇi-hāra
nija-vallabha-jana-suhṛta-sanātana-citta-viharad-avatāra

bhuvana-the worlds; vimohana-enchanting; mañjula-charming; nartana-dancing; gati-movements; valgita-charming; maṇi-of jewels; hāra-necklaces; nija-own; vallabha-jana-dear devotees; suhṛta-taken; sanātana-Sanātana Gosvāmī; citta-in the heart; viharad-enjoys pastimes; avatāra-incarnations.

O Lord whose jewel necklace moves with Your graceful dancing that enchants the world, O friend of the devotees, O Lord whose incarnations enjoy pastimes in Sanātana Gosvāmī's heart,

Song 4

Vasanta-rāga

Text 1

keli-rasa-mādhurī-tatibhir ati-medurī-kṛta-nikhila-bandhu-paśupālam
hṛdi vidhṛta-candanaṁ sphurad-aruṇa-vandanaṁ deha-ruci-nirjita-tamālam

keli-of pastimes; rasa-of nectar; mādhurī-sweetnesses; tatibhiḥ-multitudes; ati-very; medurī-affectionate; kṛta-made; nikhila-all; bandhu-friends and relatives; paśupālam-gopas; hṛdi-on the chest; vidhṛta-anointed; candanam-sandal paste; sphurad-manifested; aruṇa-reddish; vandanam-powder; deha-of the body; ruci-splendor; nirjita-defeated; tamālam-tamāla tree.

The sweetness of His pastimes fills all His cowherd relatives and friends. His chest is anointed with sandal kuṅkuma. His form is splendid as a tamāla tree.

Refrain

sundari mādhavam avakalayālam
mitra-kara-lolayā ratnamaya-dolayā cālita-vapur ati-cāpala-mālam

sundari-O beautiful one; mādhavam-on Mādhava; avakalaya-please gaze; alam-greatly; mitra-of your friends; kara-in the hands; lolayā-moving; ratnamaya-jewelled; dolayā-swing; cālita-moving; vapuḥ-whose transcendental form; ati-greatly; cāpala-moving; mālam-garland.

O beautiful one, please gaze upon Lord Mādhava, whose transcendental form and flower garland both move in the jeweled swing pushed by the hands of Your friends.

Text 2

vraja-hariṇa-locanā-racita-gorocanā-tilaka-ruci-rucira-tara-bhālam
smita-janita-lobhayā vadana-śaśi-śobhayā vibhramita-nava-yuvati-jālam

vraja-of Vraja; hariṇa-of the deer; locanā-the eyes; racita-made; gorocanā-gorocanā; tilaka-tilaka
ruci-splendid; rucira-handsome; tara-more; bhālam-forehead; smita-smile; janita-born; lobhayā-desire; vadana-face; śaśi-of the moon; śobhayā-splendor; vibhramita-enchanted; nava-yuvati-of young girls; jālam-the multitudes.

His forehead is splendidly decorated with gorocana tilaka drawn by the doe-eyed girls of Vraja. The young gopīs are enchanted by the moonlight of His face and overwhelmed with amorous longings created by His smile.

Text 3

narma-naya-paṇḍitaṁ puṣpa-kula-maṇḍitaṁ ramaṇam iha vakṣasi viśālam
praṇata-bhaya-śātanaṁ priyam adhi-sanātanaṁ goṣṭha-jana-mānasa-marālam

narma-naya-at joking; paṇḍitam-expert; puṣpa-of flowers; kula-hosts; maṇḍitam-decorated; ramaṇam-charming; iha-here; vakṣasi-on the chest; viśālam-broad; praṇata-please bow down; bhaya-fear; śātanam-destroying; priyam-dear; adhi-sanātanam-eternal; goṣṭha-of Vraja; jana-of the people; mānasa-in the Mānasa lake of the hearts; marālam-a swan.

He is expert in joking. He is decorated with many flowers. He is charming. His chest is broad. He destroys the fears of the surrendered devotees. He is the dear, eternal swan that plays in the Mānasa lake that is the hearts of the Vrajavāsīs.

Song 5

Asāvarī-rāga

Text 1

nipatati parito vandana-pālī
taṁ dolayati mudā suhṛd-ālī

nipatati-fall down; paritaḥ-everywhere; vandana-pālī-offering respects; tam-tp Him; dolayati-swing; mudā-with happiness; suhṛd-of friends; ālī-the multitude.

The gopī friends fall down to offer respectful obeisances. They swing Him with great pleasure.

Refrain

vilasati dolopari vana-mālī
tarala-saroruha-śirasi yathālī

vilasati-splendidly manifested; dola-the swing; upari-above; vana-of forest flowers; mālī-wearing a garland; tarala-moving; saroruha-of a lotus flower; śirasi-on the top; yathā-as; alī-a black bee.

Garlanded with forest flowers, Lord Kṛṣṇa splendidly plays on the swing, like a black bee on a moving lotus flower.

Text 2

janayati gopī-jana-karatālī
kāpi puro nṛtyati paśupālī

janayati-reates; gopī-jana-of the gopīs; karatālī-clapping of hands; kāpi-someone; puraḥ-before; nṛtyati-dances; paśupālī-gopī.

One gopī claps her hands and another gopī dances.

Text 3

ayam āraṇyaka-maṇḍana-śālī
jayati sanātana-rasa-paripālī

ayam-He; āraṇyaka-of the forest; maṇḍana-decorations; śālī-wearing; jayati-all glories; sanātana-eternal; rasa-the nectar of love; paripālī-manifesting.

All glories to Lord Kṛṣṇa, who wears forest decorations, and who tastes the nectar of eternal love.

Song 6

Dhanāśrī-rāga

Text 1

na kuru kad-arthanam atra saraṇyām
mām avalokya satīm aśaraṇyām

na-don't; kuru-do; kad-arthanam-suffering; atra-here; saraṇyām-on the path; mām-at me; avalokya-seeing; satīm-a pious girl; aśaraṇyām-without shelter.

Please do not trouble Me here on the path. You see that I am a pious girl without any shelter.

Note: Śrīla Jīva Gosvāmī explains that this song is sung by Śrīmatī Rādhārāṇī when, on Her way to perform the worship of the sun-god, She meets Kṛṣṇa on the path.

Refrain

cañcala muñca paṭāñcala-bhāgam
karavāṇy adhunā bhāskara-yāgam

cañcala-O libertine; muñca-let go; paṭa-of My garment; añcala-of the edge; bhāgam-part; karavāṇy-I shall do; adhunā-now; bhāskara-of the sun-god; yāgam-a sacrifice.

Profligate Kṛśṇa, let go of the border of My garment. I must go now to perform a sacrifice for the sun-god.

Text 2

na racaya gokula-vīra vilambam
vidadhe vidhu-mukha vinati-kadambam

na-don't; racaya-do; gokula-of Gokula; vīra-O hero; vilambam-delay; vidadhe-I do; vidhu-moon; mukha-face; vinati-obeisances; kadambam-a multitude.

O hero of Gokula, please do not delay Me. O moon-faced one, I bow down before You again and again.

Text 3

rahasi bibhemi vilola-dṛg-antam
vīkṣya sanātana-deva bhavantam

rahasi-in a secluded place; bibhemi-I fear; vilola-moving; dṛg-eyes; antam-edge; vīkṣya-seeing; sanātana-eternal; deva-O Lord; bhavantam-You.

O eternal Lord, when I see You gazing at Me from the corners of Your roving eyes in this solitary place, I become afraid.

Song 7

Soraṭhī-rāga

Refrain

rādhe nigada nijaṁ gada-mūlam
udayati tanum anu kim iti tāpa-kulam anukṛta-vikaṭa-kukūlam

rādhe-O Rādhā; nigada-please describe; nijam-own; gada-of the disease; mūlam-the root; udayati-rises; tanum-body; anu-in relation to; kim-why?; iti-thus; tāpa-of heat; kulam-an abundance; anukṛta-resembled; vikaṭa-a terrible; kukūlam-fire.

Rādhā, tell me the cause of Your disease. Why is Your body so hot, as if a terrible fire blazes within it?

Text 1

pracura-purandara-gopa-vinindaka-kānti-paṭalam anukūlam
kṣipasi vidūre mṛdulaṁ muhur api sambhṛtam urasi dukūlam

pracura-many; purandara-gopa-fireflies; vinindaka-rebuking; kānti-splendor; paṭalam-abundance; anukūlam-pleasant; kṣipasi-You cast away; vidūre-far;

mṛdulam-delicate; muhuḥ-for a moment; api-even; sambhṛtam-worn; urasi-on the chest; dukūlam-garment.

Now You throw far away the beautiful, soft, and splendid silk bodice that eclipses a host of red purandaragopa insects,

Text 2

abhinandasi na hi candrarajo-bhara-vāsitam api tāmbūlam
idam api vikirasi vara-campaka-kṛtam anupama-dāma sacūlam

abhinandasi-You rejoice; na-not; hi-indeed; candrarajaḥ-of camphor; bhara-abundance; vāsitam-scented; api-even; tāmbūlam-betelnuts; idam-this; api-even; vikirasi-You cast away; vara-excellent; campaka-of campaka flowers; kṛtam-made; anupama-peerless; dāma-garland; sacūlam-with the jewel in Your hair.

You no longer rejoice in betelnuts scented with ground camphor. You scatter the peerless campaka garland and throw away the jewel in Your hair.

Text 3

bhajad-anavasthitam akhila-pade sakhi sapadi viḍambita-tūlam
kalita-sanātana-kautukam api tava hṛdayaṁ sphurati sa-śūlam

bhajad-attaining; anavasthitam-unsteadiness; akhila-pade-in all places; sakhi-O friend; sapadi-at once; viḍambita-imitated; tūlam-cotton; kalita-understood; sanātana-of the eternal Lord; kautukam-pastimes; api-also; tava-of You; hṛdayam-the heart; sphurati-manifested; sa-with; śūlam-a lance.

Friend, Your restless heart is light as a cotton swab. Pierced by a lance, it yearns to enjoy with the eternal Supreme Personality of Godhead.

Song 8

Saurāṣṭrī-rāga

Text 1

kuṭilaṁ mām avalokya navāmbujam upari cucumba sa raṅgī
tena haṭhād aham abhavaṁ vepathu-maṇḍala-sañcalad-aṅgī

kuṭilam-bending; mām-Me; avalokya-seeing; nava-new; ambujam-lotus flower; upari-above; cucumba-kissed; sa-He; raṅgī-passionate; tena-by that; haṭhād-violently; aham-I; abhavam-became; vepathu-trembling; maṇḍala-circle; sañcalad-moving; aṅgī-limbs.

Glancing at Me, passionate Kṛṣṇa kissed a bending new lotus flower. Because of that hint My whole body is now violently trembling.

Note: Śrīla Jīva Gosvāmī explains that this song is Śrīmatī Rādhārāṇī's reply to the previous song.

Refrain

bhāmini pṛccha na vāraṁ vāram
hanta vimuhyati vīkṣya mano mama ballava-rāja-kumāram

bhāmini-O beautiful one; pṛccha-ask; na-don't; vāram-again; vāram-and again; hanta-indeed; vimuhyati-bewildered; vīkṣya-seeing; manaḥ-the heart; mama-My; ballava-of the opas; rāja-of the king; kumāram-the son.

Beautiful one, please do not ask again and again. Now that I have seen the prince of the gopas, My heart has become enchanted.

Text 2

dāḍima-latikām anu nistala-phala-namitāṁ sa dadhe hastam
tad-anubhavān mama dharmojjvalam api dhairya-dhanaṁ gatam astam

dāḍima-a pomegranate; latikām-creeper; anu-toward; nistala-round; phala-with fruits; namitām-bowed down; sa-He; dadhe-placed; hastam-a hand; tad-that; anubhavān-because of the experience; mama-of Me; dharma-of piety; ujjvalam-splendor; dhairya-of peacefulness; dhanam-the wealth; gatam-gone; astam-has become.

When He placed His hand on a pomegranate creeper bowed down with two round fruits, the splendor of My piety and the wealth of My peacefulness fled far away.

Text 3

adaśad aśoka-latā-pallavam ayam atanu-sanātana-narmā
tad aham avekṣya babhūva ciraṁ bata vismṛta-kāyika-karmā

adaśad-bit; aśoka-aśoka; latā-vine; pallavam-blossom; ayam-He; atanu abundant; sanātana-continual; narmā-joking words; tad-that; aham-I; avekṣya-seeing; babhūva-became; ciram-for a long time; bata-indeed; vismṛta-forgotten; kāyika-of the body; karmā-duties.

When I saw Him bite a red aśoka flower as He continually joked, I at once forgot all My household duties.

Song 9

Dhanāśrī-rāga

Text 1

anadhigatākasmika-gada-karaṇam arpita-mantrauṣadhi-nikurambam
avirata-rudita-vilohita-locanam anuśocati tām akhila-kuṭumbam

anadhigata-not attained; akasmika-without a cause; gada-disease; karaṇam-cause; arpita-placed; mantra-auṣadhi-mantra medicines; nikurambam-abundance; avirata-without stopping; rudita-crying; vilohita-reddened; locanam-eyes; anuśocati-laments; tām-Her; akhila-entire; kuṭumbam-family.

All Her family, the actual cause of the disease, administers mantra medicines and constantly cries with reddened eyes,

Refrain

deva hare bhava kāruṇya-śālī
sā tava niśita-katākṣa-śarāhata-hṛdayā jīvati kṛśa-tanur ālī

deva-O Lord; hare-Hari; bhava-please become; kāruṇya-śālī-merciful; sā-She; tava-of You; niśita-sharpened; katākṣa-sidelong glances; śara-by arrows; āhata-wounded; hṛdayā-heart; jīvati-lives; kṛśa-slender; tanuḥ-form; ālī-friend.

O Lord Hari, please be merciful. Her heart wounded by the sharp arrows of Your sidelong glance, my friend is barely alive.

Text 2

hṛdi valad-avirala-sañjvara-paṭalī-sphutad-ujjvala-mauktika-samudāyā
śītala-bhūtala-niścala-tanur iyam avasīdati samprati nirupāyā

hṛdi-on the breast; valad-moving; avirala-always; sañjvara-distress; paṭalī-abundance; sphutad-manifested; ujjvala-splendid; mauktika-pearl; samudāyā-abundance; śītala-cooling; bhūtala-on the ground; niścala-unmoving; tanuḥ-body; iyam-She; avasīdati-fainting; samprati-now; nirupāyā-helpless.

The splendid pearls on Her breast move to and fro in the fever of Her anxiety. She has fainted and Her motionless body now lies helpless on the cold floor.

Text 3

goṣṭha-janābhaya-sattra-mahā-vrata-dīkṣita bhavato mādhava bālā
katham arhati tāṁ hanta sanātana viṣama-daśāṁ guṇa-vṛnda-viśālā

goṣṭha-of Vraja; jana-of the people; abhaya-fearlessness; sattra-sacrifice; mahā-great; vrata-vow; dīkṣita-initiated; bhavataḥ-from the cause; mādhava-O Mādhava; bālā-this girl; katham-why?
arhati-deserves; tām-Her; hanta-indeed; sanātana-eternal; viṣama-distress; daśām-condition; guṇa-of good qualities; vṛnda-abundance; viśālā-great.

O Mādhava, O Lord initiated with a great vow to perform the sacrifice for removing the fears of the Vrajavāsīs, O eternal Lord, why should this virtuous girl suffer so much?

Song 10

Asāvarī-rāga

Text 1

hanta na kim u mantharayasi santatam abhijalpam
danta-rocir antarayati santamasam analpam

hanta-indeed; na-not; kim-why?; u-indeed; mantharayasi-You stop; santatam-continual; abhijalpam-talking; danta-of Your teeth; rociḥ-the splendor; antarayati-intervenes; santamasam
darkness; analpam-great.

Why do You not stop this continual talking. The splendor of Your teeth dispels the great darkness of this talk.

Note: Śrīla Jīva Gosvāmī explains that after Rādhārāṇī's messenger had presented her plaint, Lord Kṛṣṇa replied: "O messenger, why do you speak in this contrary way? I always think of Rādhā. Indeed, I remain alive only by meditating on Her." Filled with ecstatic love for Kṛṣṇa, the gopī messenger returned to Rādhā on the path and sang this song to Her.

Refrain

rādhe pathi muñca bhūri sambhramam abhisāre
cāraya caraṇāmburuhe dhīraṁ sukumāre

rādhe-O Śrī Rādhā; pathi-on the path; muñca-give up; bhūri-great; sambhramam-agitation; abhisāre-to the rendezvous; cāraya-please move; caraṇāmburuhe-Your two lotus feet; dhīram-soberly; sukumāre-delicate.

Rādhā, give up Your anguish. Make Your soft lotus feet peacefully walk on this path to the meeting with Kṛṣṇa.

Text 2

santanu ghana-varṇam atula-kuntala-nicayāntam
dhvāntaṁ tava jīvatu nakha-kāntibhir abhiśāntam

santanu-please expand; ghana-of clouds; varṇam-the color; atula-incomparable; kuntala-of hair; nicaya-abundance; antam-edge; dhvāntam-darkness; tava-of You; jīvatu-may live; nakha-of nails; kāntibhiḥ-by the splendor; abhiśāntam-dispelled.

With the splendor of Your fingernails dispel the darkness of Your cloud-black hair.

Text 3

sā sanātana-mānasādya yāntī gata-śaṅkam
aṅgī-kuru mañju-kuñja-vasater alam aṅkam

sā-it; sanātana-eternal; mānasa-heart; adya-now; yāntī-goes; gata-gone; śaṅkam-doubts and fears; aṅgī-kuru-please accept; mañju-charming; kuñja-grove; vasateḥ-of the abode; alam-great; aṅkam-middle.

Your heart is now fixed on the eternal Supreme Personality of Godhead and Your doubts and fears are gone. Now please go to the middle of this charming forest grove.

Song 11

Gauḍī-rāga

Text 1

sicayam udañcaya hṛdayād alpam
vilikhāmy adbhuta-makarākalpam

sicayam-the garment; udañcaya-please lift; hṛdayād-from Your breasts; alpam-a little; vilikhāmy-I shall draw; adbhuta-wonderful; makara-of makara fishes; ākalpam-decoration.

Lift the cloth a little from Your breasts and I will draw wonderful pictures of makara fishes there.

Note: Śrīla Jīva Gosvāmī explains that Lord Kṛṣṇa sings this song to Śrīmatī Rādhārāṇī.

Refrain

iha na hi saṅkuca paṅkaja-nayane
veśaṁ tava karavai rati-śayane

iha-here; na-don't; hi-indeed; saṅkuca-shrink; paṅkaja-lotus; nayane-eyes; veśam-decoration; tava-of You; karavai-I shall do; rati-of love; śayane-O resting-place.

O lotus-eyed one, don't shrink from Me. O resting-place of love, I will decorate You.

Text 2

rādhe dolaya na kila kapolam
citraṁ racayāmy aham avilolam

rādhe-O Rādhā; dolaya-please move; na-not; kila-indeed; kapolam-the cheek; citram-a picture; racayāmy-shall draw; aham-I; avilolam-neat.

Rādhā, don't move Your cheek. I will draw a very neat picture there.

Text 3

tava vapur adya sanātana-śobham
janayati hṛdi mama kañcana-lobham

tava-of You; vapuḥ-the form; adya-now; sanātana-eternal; śobham-splendor; janayati-creates; hṛdi-in the heart; mama-of Me; kañcana-some; lobham-desire.

Today Your eternally beautiful form arouses passionate desires in My heart.

Song 12

Asāvarī-rāga

Text 1

tava cañcala-matir ayam agha-hantā
aham uttama-dhṛti-digdha-dig-antā

tava-of You; cañcala-the fickle; matiḥ-heart; ayam-He; agha-of Aghāsura; hantā-the killer; aham-I; uttama-supreme; dhṛti-steadiness; digdha-anointed; dig-antā-the directions.

Your Kṛṣṇa is fickle at heart. All directions are anointed with My supreme, peaceful steadiness.

Note: Śrīla Jīva Gosvāmī explains that, filled with jealous anger, Śrīmatī Rādhārāṇī sings this song to a gopī messenger.

Refrain

dūti vidūraya komala-kathanam
punar abhidhāsye na hi madhumathanam

dūti-O messenger; vidūraya-please put far away; komala-sweet; kathanam-words; punaḥ-again; abhidhāsye-I will speak; na-not; hi-certainly; madhumathanam-to Kṛṣṇa, the killer of the Madhu demon.

Messenger, throw these sweet words far away. Never again will I speak to Kṛṣṇa.

Text 2

śaṭha-carito 'yaṁ tava vana-mālī
mṛdu-hṛdayāhaṁ nija-kula-pālī

śaṭha-of a scoundrel; caritaḥ-the character; ayam-He; tava-of you; vana-of forest flowers; mālī-wearing a garland; mṛdu-soft; hṛdayā-at heart; aham-I am; nija-own; kula-of the family; pālī-the protectress.

Your Kṛṣṇa, who wears a garland of forest flowers, is a scoundrel. I am gentle-hearted. I preserve My family's good name.

Text 3

tava harir eṣa niraṅkuśa-narmā
aham anubaddha-sanātana-dharmā

tava -Your; hariḥ-Lord Hari; eṣa-He; niraṅkuśa-rowdy; narmā-jokes; aham-I; anubaddha-boubd; sanātana-eternal; dharmā-religion.

Your Lord Hari likes rowdy jokes. I carefully follow the eternal path of religion.

Song 13

Text 1

maṇḍita-hallīśaka-maṇḍalām
naṭayan rādhāṁ cala-kuṇḍalām

maṇḍita-decorated; hallīśaka-of the hallīśaka dance; maṇḍalām*-the circle; naṭayan-causing to dance; rādhām-Rādhā; cala-moving; kuṇḍalām-earrings.

He makes Rādhā, who has entered the decorated hallīśaka circle, and whose earrings move, dance.

Refrain

nikhila-kalā-sampadi paricayī
priya-sakhi paśya naṭati murajayī

nikhila-of all; kalā-arts; sampadi-of the opulences; paricayī-expert; priya-O dear; sakhi-friend; paśya-look!; naṭati-dances; murajayī-Lord Kṛṣṇa, who defeated Mura.

Dear friend, watch Kṛṣṇa, the master of all arts, dance.

Text 2

muhur āndolita-ratna-valayam
salayaṁ calayan kara-kisalayam

muhuḥ-repeatedly; āndolita-swinging; ratna-jewel; valayam-bracelets; salayam-together; calayan-causing to move; kara-of hands; kisalayam-the sprouts.

He claps His budding hands and His jewel anklets move.

Text 3

gati-bhaṅgibhir avaśī-kṛta-śaśī
sthagita-sanātana-śaṅkara-vaśī

gati-of motions; bhaṅgibhiḥ-with the waves; avaśī-kṛta-unrestrained; śaśī-moon; sthagita-hidden; sanātana-Sanātana; śaṅkara-and Śiva; vaśī-captivated.

The waves of His graceful movements overwhelm the moon and captivate hiding Lord Śiva and Sanātana Gosvāmī.

Song 14

Bhairavī-rāga

Text 1

dāmodara-rati-vardhana-veśe
hari-niṣkuṭa-vṛndāvipineśe

dāmodara-for Lord Kṛṣṇa; rati-love; vardhana-increasing; veśe-dress; hari-of Lord Hari; niṣkuṭa-in the garden; vṛndāvipina-of Vṛndāvana forest; īśe-O queen.

O You whose presence expands the pleasure of Lord Dāmodara, O queen of Lord Hari's Vṛndāvana garden,

Refrain

jaya jaya rādhe mādhava-dayite
gokula-taruṇī-maṇḍala-mahite

jaya-all glories; jaya-all glories; rādhe-O Rādhā; mādhava-of Lord Mādhava; dayite-O beloved; gokula-in Gokula; taruṇī-of the girls; maṇḍala-by the community; mahite-worshiped.

Rādhā, all glories, all glories to You! O You who are worshiped by the girls of Gokula,

Text 2

vṛṣabhānūdadhi-nava-śaśi-lekhe
lalitā-sakhi guṇa-ramita-viśākhe

vṛṣabhānu-of Vṛṣabhānu; udadhi-from the ocean; nava-the new; śaśi-lekhe-crescent moon; lalitā-of Lalitā; sakhi-friend; guṇa-qualities; ramita-delighted; viśākhe-Viśākhā.

O crescent moon risen from the ocean of King Vṛṣabhānu, O friend of Lalitā, O You whose virtues delight Viśākhā,

Text 3

karuṇāṁ kuru mayi karuṇā-bharite

sanaka-sanātana-varṇita-carite

karuṇām-mercy; kuru-please do; mayi-to me; karuṇā-with mercy; bharite-full; sanaka-Sanaka; sanātana-and Sanātana; varṇita-described; carite-virtues and pastimes.

O You whose virtues and pastimes are described by Sanaka-kumāra and Sanātana Gosvāmī, O very merciful one, please be merciful to me.

Song 15

Dhanāśrī-rāga

Text 1

rāja-purād gokulam upayātam
pramadonmādita-jananī-tātam

rāja-of the king; purād-from the city; gokulam-to Gokula; upayātam-returned; pramada-with delight; unmādita-maddened; jananī-mother; tātam-and father.

He had returned to Gokula from the king's city. He made His mother and father mad with happiness.

Note: Śrīla Jīva Gosvāmī explains that after Lord Kṛṣṇa had gone to Mathurā, Śrīmatī Rādhārāṇī sings this song to a friend.

Refrain

svapne sakhi punar adya mukundam
ālokayam avataṁsita-kundam

svapne-in a dream; sakhi-O friend; punaḥ-again; adya-today; mukundam-Mukunda; ālokayam-I saw; avataṁsita-with a garland; kundam-of jasmine flowers.

Friend, in a dream last night I saw Mukunda decorated with a garland of jasmine flowers.

Text 2

parama-mahotsava-ghūrṇita-ghoṣam
nayane/+ggita-kṛta-mat-paritoṣam

parama-supreme; mahā-great; utsava-festival; ghūrṇita-moved; ghoṣam-tumultuous sounds; nayana-of the eyes; iṅgita-hint; kṛta-created; mat-my; paritoṣam-happiness.

He inspired a tumultous festival. His glance brought Me great happiness.

Text 3

nava-guñjāvali-kṛta-para-bhāgam
prabala-sanātana-suhṛd-anurāgam

nava-new; guñjā-of guñjā; avali-host; kṛta-created; para-great; bhāgam-handsomeness; prabala-strong; sanātana-eternal; suhṛd-for His friends; anurāgam-love.

He was very handsome with a fresh guñjā necklace. He was filled with love for His eternal friends.

Song 16

Saurāṣṭrī-rāga

Text1

pulakam upaiti bhayān mama gātram
hasasi tathāpi madād ati-mātram

pulakam-hairs standing erect; upaiti-attains; bhayān-out of fear; mama-My; gātram-body; hasasi-you laugh; tathāpi-nevertheless; madād-out of pride; ati-mātram-greatly.

Out of fear the hairs of My body stand erect. Still, you proudly laugh at Me.

Note: Śrīla Jīva Gosvāmī explains that Śrīmatī Rādhārāṇī sings this song to a gopī friend.

Refrain

vāraya tūrṇam imaṁ sakhi kṛṣṇam
anucita-karmaṇi nirmita-tṛṣṇam

vāraya-please restrain; tūrṇam-at once; imam-this; sakhi-O friend; kṛṣṇam-Kṛṣṇa; anucita-improper; karmaṇi-in deeds; nirmita-done; tṛṣṇam-thirst.

Friend, hold Kṛṣṇa back. He thirsts to do something wrong.

Text 2

jāne bhavatīm eva vipakṣam
mām upanīta yad vana-kakṣam

jāne-I know; bhavatīm-you; eva-indeed; vipakṣam-an enemy; mām-Me; upanīta-brought; yad-because; vana-of the forest; kakṣam-to the middle.

I know you are My enemy because you have brought Me here to the middle of this forest.

Text 3

adya sanātanam ati-sukha-hetum
na pariharişye vidhi-kṛta-setum

adya-today; sanātanam-eternal; ati-great; sukha-of happiness; hetum-the origin;

na-not; parihariṣye-I will abandon; vidhi-kṛta-setum-the rules of morality.

I shall not abandon the eternal rules of morality, which are the source of great happiness.

Song 17

Text 1

komala-śaśikara-ramya-vanāntara-nirmita-gīta-vilāsa
tūrṇa-samāgata-ballava-yauvata-vīkṣaṇa-kṛta-parihāsa

komala-gentle; śaśikara-moon; ramya-beautiful; vana-forest; antara-interior; nirmita-created; gīta-of music; vilāsa-pastimes; tūrṇa-quickly; samāgata-assembled; ballava-gopī; yauvata-girls; vīkṣaṇa-seeing; kṛta-done; parihāsa-joking.

O Lord who enjoyed pastimes of playing music in the forest beautiful with gentle moonlight, O Lord who, in order to see their ecstatic love for You, joked with the quickly arrived gopī girls,

Refrain

jaya jaya bhānusutā-taṭa-raṅga-mahā-naṭa sundara nanda-kumāra
śarad-aṅgī-kṛta-divya-rasāvṛta-maṅgala-rāsa-vihāra

jaya-all glories; jaya-all glories; bhānusutā-of the Yamunā; taṭa-on the shore; raṅga-in the dancing arena; mahā-great; naṭa-dancer; sundara-handsome; nanda-of Nanda; kumāra-O son; śarad-autumn; aṅgī-kṛta-accepted; divya-transcendental; rasa-with nectar; āvṛta-filled; maṅgala-auspicious; rāsa-rāsa dance; vihāra-pastime.

O Lord who danced on the shore of the Yamunā, O handsome son of Nanda, O Lord who enjoyed the pastime of the auspicious, nectarean, transcendental autumn rāsa dance, all glories, all glories to You!

Text 2

gopī-cumbita rāga-karambita māna-vilokana-līna
guṇa-vargonnata-rādhā-saṅgata sauhṛda-sampad-adhīna

gopī-the gopīs; cumbita-kissed; rāga-with love; karambita-mixed; māna-pride; vilokana-seeing; līna-disappearance; guṇa-of virtues; varga-with a multitude; unnata-exalted; rādhā-Rādhā; saṅgata-company; sauhṛda-of love; sampad-opulence; adhīna-controlled.

O Lord who kissed the gopīs, O passionate Lord, O Lord who, seeing their pride, disappeared, O Lord who stayed with virtuous Rādhā, O Lord who becomes controlled by the power of love,

Text 3

tad-vacanāmṛta-pāna-madāhṛta valayī-kṛta-parivāra
sura-taruṇī-gaṇa-mati-vikṣobhaṇa khelana-valgita-hāra

tad-of them; vacana-of the words; amṛta-the nectar; pāna-drinking; mada-by intoxication; āhṛta-taken; valayī-in a circle; kṛta-made; parivāra-associates; sura-of the demigods; taruṇī-the girls; gaṇa-multitudes; mati-the hearts; vikṣobhaṇa-agitation; khelana-pastimes; valgita-moving; hāra-necklace.

O Lord who became intoxicated by drinking the nectar of the gopīs' words, O Lord who had the gopīs form a great circle, O Lord who agitated the hearts of the young demigoddesses, O Lord whose necklace moved to and fro in Your transcendental pastime,

Text 4

ambu-vigāhana-nandita-nija-jana maṇḍita-yamunā-tīra
sukha-samvid-dhana pūrṇa sanātana nirmala nīla-śarīra

ambu-into the water; vigāhana-plunged; nandita-delighted; nija-own; jana-people; maṇḍita-decorated; yamunā-of the Yamunā; tīra-the shore; sukha-happiness; samvid-knowledge; dhana-opulence; pūrṇa-perfect; sanātana-eternal; nirmala-pure; nīla-dark; śarīra-form.

O Lord who delighted the gopīs with water pastimes, O Lord who decorated the Yamunā's shore, O Lord full of transcendental bliss, knowledge, and opulence, O

perfect Lord, O eternal Lord, O pure Lord, O dark-complexioned Lord,

Song 18

Dhanāśrī-rāga

Text 1

śuddha-satī-vrata-vittā
aham ati-nirmala-cittā

śuddha-pure; satī-of chastity; vrata-vow; vittā-famous; aham-I am; ati-very; nirmala-pure; cittā-heart.

I am famous for my vow of chastity. My heart is pure.

Text 2

prathayasi sujana-vimuktam
narmedaṁ kim ayuktam

prathayasi-You manifest; sujana-by pious people; vimuktam-rejected; narma-joking words; idam-this; kim-why?; ayuktam-improper.

Why do You speak these immoral jokes the pious never say?

Refrain

mādhava parihara me paṭam etam
yāmi javena niketam

mādhava-O Kṛṣṇa; parihara-let go; me-My; paṭam-garment; etam-this; yāmi-I am going; javena-quickly; niketam-home.

Mādhava, let go of my garments! I am going home at once!

Text 3

yadi jānāmy adhitīram
tvām ati-gūḍha-śarīram

yadi-if; jānāmy-I had known; adhitīram-by the shore; tvām-You; ati-well; gūḍha-hidden; śarīram-form.

If I had known You would be hiding here on the shore

Text 4

dūre sūrasutāyām
sāyaṁ katham upāyām

dūre-far; sūrasutāyām-on the Yamunā; sāyam-at sunset; katham-how?; upāyām-I can go.

then how could I have come so far along the Yamunā at sunset?

Text 5

vidadhe bhavad-avanāmam
caritaṁ parihara vāmam

vidadhe-I do; bhavad-before You; avanāmam-bowing down; caritam-activity; parihara-please abandon; vāmam-improper.

I bow down before You. Please give up these immoral acts!

Text 6

vartma sanātanam ucitam
pālaya dhārmika-rucitam

vartma-the path; sanātanam-eternal; ucitam-proper; pālaya-please protect;

dhārmika-by the virtuous; rucitam-delighted.

Please follow the eternal path that pleases the pious.

Song 19

Karṇāṭa-rāga

Text 1

kiṁ vitanoṣi mudhāṅga-vibhūṣaṇa-kapaṭenātra vighātam
soḍhum ahaṁ samayasya na samprati śaktā lavam api yātam

kim-why?; vitanoṣi-you do; mudhā-uselessly; aṅga-of the limbs; vibhūṣaṇa-decoration; kapaṭena-by a trick; atra-here; vighātam-obstacle; soḍhum-to tolerate; aham-I; samayasya-of the proper time; na-not; samprati-now; śaktā-able; lavam-for a moment; api-even; yātam-gone.

Why do you make a delay with these superfluous decorations? I cannot tolerate even a moment's delay!

Note: Śrīla Jīva Gosvāmī explains that a gopī eagerly desiring to meet Kṛṣṇa at an appointed rendezvous sings this song to a gopī friend engaged in decorating her.

Refrain

gokula-maṅgala-vaṁśī
dhvanir udgarjati vana-gataye smara-bhūpati-śāsana-śaṁsī

gokula-of Gokula; maṅgala-auspiciousness; vaṁśī-of the flute; dhvaniḥ-the sound; udgarjati-thunders; vana-to the forest; gataye-to go; smara-Kāmadeva; bhūpati-of the king; śāsana-the order; śaṁsī-proclaiming.

The flute that brings auspiciousness to Gokula now thunders King Kāmadeva's order to go to the forest.

Text 2

mādhava-caraṇāṅguṣṭha-nakha-dyutir ayam udayati himadhāmā
mā guru-jana-bhayam udgira muhur iyam abhavaṁ dhāvitu-kāmā

mādhava-of Mādhava; caraṇa-of the feet; aṅguṣṭha-toes; nakha-of the nails; dyutiḥ-splendor; ayam-this; udayati-rises; himadhāmā-cooling moon; mā-don't; guru-jana-of superiors; bhayam-of fear; udgira-speak; muhuḥ-repeatedly; iyam-this; abhavam-I was; dhāvitu-to run; kāmā-desiring.

"Mādhava's toenails are very splendid."
"The moon is now rising!"
"Don't tell me again and again how I should fear my superiors! I yearn to run to Mādhava!"

Text 3

taṁ sevitum iha paśya sanātana-paramāraṇyaja-veśam
gopa-vadhū-tatir ayam upasarpati bhānusutā-taṭa-deśam

tam-Him; sevitum-to serve; iha-here; paśya-look!; sanātana-eternal; parama-supreme; araṇyaja-produced in the forest; veśam-with decorations; gopa-vadhū-of gopīs; tatiḥ-the multitude; ayam-this; upasarpati-approaches; bhānusutā-of the Yamunā; taṭa-deśam-the shore.

Look! the gopīs are all going to the Yamunā's shore to serve Mādhava, who is always handsomely decorated with forest flowers.

Song 20

Karṇāṭa-rāga

Text 1

sphurad-indīvara-nindi-kalevara rādhā-kuca-kuṅkuma-bhara-piñjara
sundara-candraka-cūḍa manohara candrāvali-mānasa-śuka-pañjara

sphurad-blossoming; indīvara-blue lotus; nindi-rebuking; kalevara-form; rādhā-of Rādhā; kuca-the breasts; kuṅkuma-kuṅkuma; bhara-abundance; piñjara-yellow; sundara-handsome; candraka-peacock feather; cūḍa-crown; manohara-charming; candrāvali-of Candrāvalī; mānasa-in the ehart; śuka-parrot; pañjara-cage.

O Lord whose transcendental form eclipses the splendor of blossoming blue lotus flowers, O Lord who has become fair by the touch of the kuṅkuma from Rādhā's breasts, O Lord who wears a handsome peacock feather crown, O charming Lord, O cage where the parrot of Candrāvalī's heart is confined,

Refrain

jaya jaya jaya guñjāvali-maṇḍita
praṇaya-viśṛṅkhala-gopī-maṇḍala-vara-bimbādhara-khaṇḍana-paṇḍita

jaya-all glories; jaya-all glories; jaya-all glories; guñjāvali-with a necklace of guñjā maṇḍita-decorated; praṇaya-love; viśṛṅkhala-unrestrained; gopī-of the gopīs; maṇḍala-the circle; vara-excellent; bimba-bimba fruit; adhara-lips; khaṇḍana-at biting; paṇḍita-expert.

O Lord decorated with guñjā, O Lord expert at biting the bimba fruit lips of the beautiful gopīs passionately in love with You, all glories, all glories, all glories to You!

Text 2

mṛga-vanitānana-tṛṇa-visraṁsana-karma-dhurandhara-muralī-kūjita
svārasika-smita-suṣamonmādita-siddha-satī-nayanāñcala-pūjita

mṛga-vanitā-of the does; ānana-the mouths; tṛṇa-grass; visraṁsana-dropping karma-activity; dhurandhara-great; muralī-of the flute; kūjita-warbling; svārasika-nectarean; smita-smile; suṣama-by the handsomeness; unmādita-maddened; siddha-satī-of the perfectly pious girls; nayana-of the eyes; añcala-by the corners; pūjita-worshiped.

O Lord whose flute-music makes the grass fall from the does' mouths, O Lord

worshiped by the sidelong glances of the saintly gopīs maddened by the handsomeness of Your sweet smile,

Text 3

tāmbūlollasad-ānana-sārasa jāmbūnada-ruci-visphurad-ambara
hara-kamalāsana-sanaka-sanātana-dhṛti-vidhvaṁsana-līlā-ḍambara

tāmbūla-with betelnuts; ullasad-splendid; ānana-mouth; sārasa-lotus; jāmbūnada-golden; ruci-splendor; visphurad-manifesting; ambara-garments; hara-Śiva; kamalāsana-Brahmā; sanaka-Sanaka; sanātana-Sanātana; dhṛti-peacefulness; vidhvaṁsana-destruction; līlā-of transcendental pastimes; ḍambara-multitude.

O Lord whose lotus mouth is splendid with betelnuts, O Lord whose garments are magnificent as gold, O Lord whose many transcendental pastimes destroy the peaceful composure of Śiva, Brahmā, Sanaka Kumāra, and Sanātana Gosvāmī,

Song 21

Kedāra-rāga

Text 1

saurabha-sevita-puṣpa-vinirmita-nirmala-vana-mālā-parimaṇḍita
mandatara-smita-kānti-karambita-vadanāmbuja-nava-vibhrama-paṇḍita

saurabha-by sweet fragrance; sevita-served; puṣpa-with flowers; vinirmita-made; nirmala-splendid; vana-of forest flowers; mālā-garland; parimaṇḍita-decorated; mandatara-gentle; smita-smile; kānti-splendor; karambita-mixed; vadana-face; ambuja-lotus; nava-new; vibhrama-pastimes; paṇḍita-expert.

O Lord decorated with a beautiful garland of fragrant forest flowers, O Lord whose lotus face is decorated with the splendor of a very gentle smile, O Lord expert at enjoying ever-new transcendental pastimes,

Refrain

jaya jaya marakata-kandala-sundara vara-cāmīkara-pītāmbara-dhara
vṛndāvana-jana-vṛnda-purandara

jaya-all glories; jaya-all glories; marakata-sapphire; kandala-sprout; sundara-handsome; vara-excellent; cāmīkara-golden; pīta-yellow; ambara-garments; dhara-wearing; vṛndāvana-of Vṛndāvana; jana-of the people; vṛnda-of the multitude; purandara-O king.

O Lord handsome as a new sapphire, O Lord dressed in handsome golden garments, O Lord of the Vrajavāsīs, all glories, all glories to You!

Text 2

vana-guñjā-phala-rājibhir ujjvala-keki-śikhaṇḍaka-śekhara-mañjula
guṇa-vargātula-gopa-vadhū-kula-citta-śilīmukha-puṣpita-vañjula

vana-forest; guñjā-hala-guñjā
rājibhir ujjvala-with garlands; keki-peacock; śikhaṇḍaka-feather; śekhara-crown; mañjula-charming; guṇa-of virtues; vargaatula-with multitudes; gopa-filled; vadhū-of girls; kula-of the hosts; citta-of the hearts; śilīmukha-bumblebee; puṣpita-blossoming; vañjula-aśoka tree.

O Lord charmingly decorated with forest guñjā and a splendid peacock feather crown, O blossoming aśoka tree that attracts the bumblebees of the supremely virtuous gopīs' hearts,

Text 3

kara-muralī-kvaṇa-pūra-vicakṣaṇa paśupālādhipa-hṛdayānandana
giriśa-sanātana-sanaka-sanandana-nārada-kamalāsana-kṛta-vandana

kara-in the hand; muralī-of the flute; kvaṇa-sound; pūra-flood; vicakṣaṇa-expert; paśupālādhipa-of the king of the gopas; hṛdaya-of the heart; ānandana-bliss; giriśa-?Ziva; sanātana-Sanātana; sanaka-Sanaka; sanandana-sanandana; nārada-Nārada; kamalāsana-Brahmā; kṛta-offered; vandana-bowing down.

O Lord who expertly fills with music the flute in Your hand, O Lord who delights the heart of the king of the gopas, O Lord to whom Śiva, Sanātana Gosvāmī, Sanātana Kumāra, Sanaka Kumāra, Sanandana Kumāra, Nārada, and Brahmā bow down,

Song 22

Gaurī-rāga

Text 1

yāmuna-jala-kaṇikābhir upete saṅgatam ujjvala-kuñja-nikete
tvayi vinihita-vara-sauhṛda-bhāraṁ vihitāpara-taruṇī-parihāram

yāmuna-of the Yamunā; jala-of water; kaṇikābhiḥ-with drops; upete-attained; saṅgatam-contact; ujjvala-splendid; kuñja-forest grove; nikete-in a cottage; tvayi-in You; vinihita-placed; vara-excellent; sauhṛda-love; bhāram-abundance; vihita-performed; apara-unparalleled; taruṇī-with the girls; parihāram-pastimes.

He waits in the splendid forest grove sprinkled by spray from the Yamunā. He enjoys transcendental pastimes with the young gopīs. He is full of love for You.

Note: Śrīla Jīva Gosvāmī explains that a gopī messenger sings this song to Śrīmatī Rādhārāṇī.

Refrain

bhaja sakhi ballava-rāja-kumāraṁ kāmita-tāvaka-saṅga-vihāram

bhaja-worship; sakhi-O friend; ballava-of the cowherds; rāja-of the king; kumāram-the son; kāmita-desired; tāvaka-of You; saṅga-the association; vihāram-pastimes.

Friend, please worship the gopa prince who yearns to enjoy pastimes with You.

Text 2

nava-guñjā-phala-mañjula-hāraṁ mālya-vihāri-madhupa-parivāram
nirmala-narma-vibhāvana-śīlaṁ ballavam atra sanātana-līlam

nava-new; guñjā-phala-guñjā; mañjula-charming; hāram-garland; mālya-in the garland; vihāri-playing; madhupa-bees; parivāram-multitude; nirmala-splendid; narma-jokes; vibhāvana-perception; śīlam-character; ballavam-gopa; atra-here; sanātana-eternal; līlam-pastimes.

He wears a charming necklace of fresh guñjā. Bumblebees play in His garland of flowers. He is playful and witty. He is a cowherd boy. He enjoys eternal transcendental pastimes.

Song 23

Mallāra-rāga

Text 1

taruṇī-locana-tāpa-vimocana-hāsa-sudhāṅkura-dhārī
manda-maruc-cala-piñcha-kṛtojjvala-maulir udāra-vihārī

taruṇī-of the girls; locana-eyes; tāpa-from distress; vimocana-freeing; hāsa-smile; sudhā-of nectar; aṅkura-sprout; dhārī-holding; manda-gentle; maruc-breeze; cala-moving; piñcha-peacock feather; kṛta-done; ujjvala-splendid; mauliḥ-crown; udāra-generous; vihārī-pastimes.

The nectar of His smile extinguishes the burning anguish of the young gopīs' eyes. His splendid peacock feather crown moves in the gentle breeze. He is playful and generous.

Note: Śrīla Jīva Gosvāmī explains that this song describes Lord Kṛṣṇa return to Vraja from the forest at the end of the day.

Refrain

sundari paśya milati vana-mālī
divase pariṇatim upagacchati sati nava-nava-vibhrama-śālī

sundari-O beautiful one; paśya-look!; milati-meets; vana-of forest flowers; mālī-wearing a garland; divase-of the day; pariṇatim-at the end; upagacchati-approaches; sati-O pious one; nava-newer; nava-and newer; vibhrama-pastimes; śālī-possessing.

Beautiful one, look! As the day comes to an end the eternally playful Lord who wears a garland of forest flowers comes before us.

Text 2

dhenu-khuroddhuta-reṇu-paripluta-phulla-saroruha-dāmā
acira-vika+svara-lasad-indīvara-maṇḍala-sundara-dhāmā

dhenu-of the cows; khura-by the hooves; uddhuta-raised; reṇu-by dust; paripluta-flooded; phulla-blossoming; saroruha-lotus; dāmā-garland; acira-quickly; vikasvara-blossoming; lasad-splendid; indīvara-of blue lotus flowers; maṇḍala-circle; sundara-beautiful; dhāmā-luster.

His garland of blossomed lotuses is flooded with dust raised by the cows. His complexion is splendid as a host of suddenly blossomed blue lotuses.

Text 3

kala-muralī-ruti-kṛta-tāvaka-ratir atra dṛg-anta-taraṅgī
cāru-sanātana-tanur anurañjana-kārī suhṛd-gaṇa-saṅgī

kala-the sweet; muralī-of the flute; ruti-sound; kṛta-done; tāvaka-of You; ratiḥ-happiness; atra-here; dṛg-of the eyes; anta-of the corner; taraṅgī-waves; cāru-beautiful; sanātana-eternal; tanuḥ-form; anurañjana-kārī-pleasing; suhṛd-of the friends; gaṇa-the host; saṅgī-in the company.

He delights you with the sweet music of His flute. His sidelong glances are waves. His eternal form is handsome. He is charming. He stays with His friends.

Song 24

Dhanāśrī-rāga

Text 1

yady api samādhiṣu vidhir api paśyati na tava nakhāgra-marīcim
idam icchāmi niśamya tavācyuta tad api kṛpādbhuta-vīcim

yady api-although; samādhiṣu-in the trance of meditation; vidhiḥ-Brahmā; api-even; paśyati-sees; na-not; tava-of You; nakha-of the nails; agra-of the tips; marīcim-the effulgence; idam-this; icchāmi-I desire; niśamya-hearing; tava-of You; acyuta-O infallible Lord; tad api-nevertheless; kṛpā-of mercy; adbhuta-wonderful; vīcim-waves.

O infallible Lord, although even the demigod Brahmā cannot see in meditation a single ray of light from the tip of Your toenail, still, as I hear of the wonderful waves of Your mercy, I yearn to see You.

Refrain

deva bhavantaṁ vande
man-mānasa-madhukaram arpaya nija-pada-paṅkaja-makarande

deva-O Lord; bhavantam-to You; vande-I bow down; man-of me; mānasa-the heart; madhukaram-to the bumblebee; arpaya
-place; nija-own; pada-feet; paṅkaja-lotus; makarande-honey.

O Lord, I offer my respectful obeisances to You. Please place the bumblebee of my mind in the honey of Your lotus feet.

Text 2

bhaktir udañcati yady api mādhava na tvayi mama tila-mātrī
parameśvaratā tad api tavādhika-durghaṭa-ghaṭana-vidhātrī

bhaktiḥ-devotion; udañcati-arises; yady api-although; mādhava-O Mādhava; na-not; tvayi-for You; mama-of me; tila-mātrī-even a sesame seed; parama-supreme;

īśvaratā-power; tad api-nevertheless; tava-of You; adhika-greater; durghaṭa-the impossible; ghaṭana-possible; vidhātrī-creating.

O Mādhava, although I have not even a sesame seed of devotion for You, Your supreme power can make even the impossible become possible.

Text 3

ayam avilolatayādya sanātana kalitādbhuta-rasa-bhāram
nivasatu nityam ihāmṛta-nindini vindan madhurima-sāram

ayam-this; avilolatayā-with steadiness; adya-today; sanātana-eternal; kalita-attained; adbhuta-wonderful; rasa-of nectar; bhāram-abundance; nivasatu-may reside; nityam-eternally; iha-here; amṛta-nectar; nindini-rebuking; vindan-finding; madhurima-sweetness; sāram-the best.

O eternal Lord, may the bumblebee of my mind, finding there the most wonderful sweetness, eternally stay in the honey of Your lotus feet, which rebukes the sweetest nectar.

Songs 25-33
The Eight Kinds of Gopīs

Song 25
Abhisārikā (The Gopī Who Goes to Meet Kṛṣṇa)

Dhanāśrī-rāga

Text 1

tvaṁ kuca-valgita-mauktika-mālā
smita-sāndrī-kṛta-śaśi-kara-jālā

tvam-You; kuca-breasts; valgita-moving; mauktika-of pearls; mālā-necklace; smita-smiling; sāndrī-kṛta-intensified; śaśi-of the moon; kara-of the shining; jālā-

the network.

The necklace of pearls moves on your breasts. You smile illumines the moonlight.

Refrain

harim abhisara sundari sita-veśā
rākā-rajanir ajani gurur eṣā

harim-Lord Hari; abhisara-go to meet; sundari-O beauitful girl; sita-white; veśā-garments; rākā-the full; rajaniḥ-moon; ajani-is born; guruḥ-excellent; eṣā-it.

The beautiful full-moon night is clothed in white. O beautiful one, go now to meet Lord Hari.

Text 2

parihita-māhiṣa-dadhi-ruci-sicayā
vapur arpita-ghana-candana-nicayā

parihita
dressed; māhiṣa-buffalo; dadhi-yogurt; ruci-splendor; sicayā-garments; vapuḥ-form; arpita-placed; ghana-thick; candana-sandal paste; nicayā-abundance.

Your garments are splendid as buffalo yogurt. Your body is anointed with sandal paste.

Text 3

karṇa-karambita-kairava-hāsā
kalita-sanātana-saṅga-vilāsā

karṇa-ears; karambita-mixed; kairava-white lotuses; hāsā-smiling; kalita-attained; sanātana-of the eternal Supreme Personality of Godhead; saṅga-in the company; vilāsā-transcendental pastimes.

Smiling white lotus blossoms are placed on your ears. You will enjoy transcendental pastimes with the eternal Supreme Personality of Godhead.

Song 26
Vāsikā-sajjā (The Gopī Who Carefully Decorates Herself to Meet Kṛṣṇa

Kalyāṇa-rāga

Text 1

kusumāvalibhir upaskuru talpam
mālyaṁ cāmala-maṇi-sara-kalpam

kusuma-of flowers; avalibhiḥ-with hostys; upaskuru-please make; talpam-the bed; mālyam-garland; ca-and; amala-splendid; maṇi-of jewels; sara-best; kalpam-made.

Decorate the bed with flowers. Make a flower garland splendid as a string of jewels.

Refrain

priya-sakhi keli-paricchada-puñjam
upakalpaya sa-tvaram adhi-kuñjam

priya-sakhi-O dear friend; keli-for tranbscendental pastimes; paricchada-the paraphernalia; puñjam-abundance; upakalpaya-please arrange; sa-withu; tvaram-haste; adhi-kuñjam-the forest grove.

Dear friend, please quickly decorate the forest and arrange everything for the Lord's pastimes.

Text 2

maṇi-sampuṭam upanaya tāmbūlam
śayanāñcalam api pīta-dukūlam

maṇi-jewel; sampuṭam-chest; upanaya-please bring; tāmbūlam-betelnuts; śayana-of the bed; añcalam-the edges; api-also; pīta-yellow; dukūlam-silk.

Bring the jeweled box of betelnuts and the yellow silk cloth for the bed.

Text 3

viddhi samāgatam apratibandham
mādhavam āśu sanātana-sandham

viddhi-please know; samāgatam-arrived; apratibandham-without obstacle; mādhavam-Mādhava; āśu-quickly; sanātana-eternal; sandham-promise.

Know that Lord Mādhava, who is always true to His word, will quickly come without being stopped by anything.

Song 27
Utkaṇṭhitā (The Gopī That Anxiously Waits For Kṛṣṇa, Who Does Not Come to the Rendezvous)

Asāvarī-rāga

Text 1

kim u candrāvalir anaya-gabhīrā
nyaruṇad amuṁ rati-vīram adhīrā

kim u-perhaps; candrāvaliḥ-Candrāvalī; anaya-gabhīrā-very bold; nyaruṇad-obstructed; amum-Him; rati-of playful pastimes; vīram-the hero; adhīrā-quarrelsome.

Perhaps bold and quarrelsome Candrāvalī stopped the Lord who is the hero of playful pastimes.

Refrain

ati-ciram ajani rajanir ati-kālī
saṅgam avindata na hi vana-mālī

ati-ciram-for a long time; ajani-was produced; rajaniḥ-the night; ati-very; kālī-dark; saṅgam-contact; avindata-found; na-not; hi-indeed; vana-with forest flowers; mālī-wearing a garland.

The night was very long and dark. Still, the Lord who wears a garland of forest flowers did not come to meet me.

Text 2

kim iha jane dhṛta-paṅka-vipāke
vismṛtir asya babhūva varāke

kim-why?; iha-here; jane-in this person; dhṛta-held; paṅka-of sins; vipāke-ripeness; vismṛtiḥ-forgetfulness; asya-of Him; babhūva-has become; varāke-worthless and insignificant.

Why has He forgotten this person? She is worthless and insignificant. The fruits of her past sins are now ripe.

Text 3

kim uta sanātana-tanur alaghiṣṭham
raṇam ārabhata surāribhir iṣṭam

kim uta-is it possible?; sanātana-eternal; tanuḥ-form; alaghiṣṭham-severe; raṇam-battle; ārabhata-begun; sura-of the demigods; aribhiḥ-with the enemies; iṣṭam-desired.

Perhaps the eternal Lord has begun a holy war with the enemies of the demigods.

Song 28
Vipralabdhā (The Gopī Cheated By Kṛṣṇa, Who Does not Come to the Rendezvous)

Gauḍī-rāga

Text 1

komala-kusumāvali-kṛta-cayanam
apasāraya rati-līlā-śayanam

komala-soft; kusuma-of flowers; avali-abundance; kṛta-done; cayanam-collection; apasāraya-take away; rati-amorous; līlā-pastimes; śayanam-bed.

Take away this bed of soft flowers meant for transcendental amorous pastimes!

Refrain

śrī-hariṇādya ne lebhe śam aye
hanta janaṁ sakhi śaraṇaṁ kam aye

śrī-hariṇā-by Śrī Hari; adya-now; ne-not; lebhe-attained; śam-happiness; aye-O!; hanta-indeed; janam-person; sakhi-O friend; śaraṇam-shelter; kam-whom?; aye-O!

Today I have not attained happiness with Lord Hari! O friend, of what person can I take shelter now?

Text 2

vidhṛta-manohara-gandha-vilāsam
kṣipa yāmuna-taṭa-bhuvi paṭa-vāsam

vidhṛta-held; manohara-charming; gandha-fragrance; vilāsam-splendor; kṣipa-scatter; yāmuna-of the Yamunā; taṭa-on the shore; bhuvi-on the ground; paṭa-vāsam-fragrant powder.

Scatter this charming aromatic powder on the Yamunā's bank!

Text 3

labdham avehi niśāntim ayāmam
muñca sanātana-saṅgati-kāmam

labdham-attained; avehi-please attain; niśāntim-peacefulness; ayāmam-restraint; muñca-abandon; sanātana-with the eternal Personality of Godhead; saṅgati-the company; kāmam-the desire.

Become peaceful! Give up this desire for the company of the eternal Personality of Godhead!

Song 29
Khaṇḍitā (The Gopī Cheated by Kṛṣṇa)

Rāsakeli-rāga

Text 1

hṛdayānataram adhi-śayitam
ramaya janaṁ nija-dayitam

hṛdaya-the heart; anataram-within; adhi-śayitam-staying; ramaya-please delight; janam-the person; nija-own; dayitam-beloved.

Now You may please the person who stays in Your heart!

Text 2

kiṁ phalam aparādhikayā
samprati tava rādhikayā

kim-what?; phalam-the fruit; aparādhikayā-offensive; samprati-now; tava-of You; rādhikayā-by Rādhikā.

What is the use of offensive Rādhikā?

Refrain

mādhava parihara paṭima-taraṅgam
vetti na kā tava raṅgam

mādhava-O Mādhava; parihara-please retract; paṭima-of cleverness; taraṅgam-the waves; vetti-knows; na-not; kā-what gopī?; tava-Your; raṅgam-pastimes.

Mādhava, retract these waves of clever words! What girl does not know how You have been enjoying?

Text 3

aghūrṇati tava nayanam
yāhi ghaṭīṁ bhaja śayanam

aghūrṇati-roll; tava-Your; nayanam-eyes; yāhi-go!; ghaṭīm-at once; bhaja-go; śayanam-to sleep.

Your eyes are rolling! Go to sleep!

Text 4

anulepaṁ racayālam
naśyatu nakha-pada-jālam

anulepam-sandal paste; racaya-do; alam-abundance; naśyatu-becomes destroyed; nakha-of the nails; pada-the marks; jālam-the network.

Smear sandal paste on Your limbs. Then the network of scratchmarks will perish.

Text 5

tvām iha vilasati bālā

mukhara-sakhīnāṁ mālā

tvām-You; iha-here; vilasati-enjoy transcendental pastimes; bālā-fresh; mukhara-talkative; sakhīnām-of friends; mālā-the garland.

The fresh garland of My talkative friends is laughing at You.

Text 6

deva sanātana vande
na kuru vilambam alinde

deva-O Lord; sanātana-O eternal one; vande-I bow down before You; na-not; kuru-do; vilambam-delay; alinde-at My doorstep.

O eternal Lord, I bow down before You. Do not loiter at My doorstep.

Song 30
Another Description of the Khaṇḍitā Gopī

Bhairava-rāga

Text 1

yāṁ sevitavān asi jāgarī
tvam ajayat sā niśi nāgarī

yām-whom; sevitavān-served; asi-You; jāgarī-attentive; tvam-You; ajayat-conquered; sā-she; niśi-at night; nāgarī-heroine.

The girl You attentively served has conquered You at night.

Refrain

kapaṭam idaṁ tava vindati hare
nāvasaraṁ punar āli-nikare

kapaṭam-trick; idam-this; tava-Your; vindati-finds; hare-O Lord Hari; na-not; avasaram-an opportunity; punaḥ-again; āli-of friends; nikare-in the multitude.

Lord Hari, this trick does not bewilder my friends.

Text 2

mā kuru śapathaṁ gokula-pate
vetti ciraṁ kā caritaṁ na te

mā-don't; kuru-do; śapatham-vow; gokula-of Gokula; pate-O Lord; vetti-knows; ciram-for a long time; kā-what girl?; caritam-pastimes; na-not; te-of You.

O king of Gokula, please do not swear that You are truthful. What girl has not for a long time known these pastimes?

Text 3

mukta-sanātana-sauhṛda-bhare
na punar ahaṁ tvayi rasam āhare

mukta-abandoned; sanātana-eternal; sauhṛda-of love; bhare-abundance; na -not; punaḥ-again; aham-I; tvayi-for You; rasam-love; āhare-do.

O Lord who has abandoned Your eternal love for us, I shall never love You again!

Song 31
Kalahantaritā (The Gopī Remorseful Because She quarreled with Kṛṣṇa and Rejected Him)

Lalita-rāga

Text 1

nākarṇayam ati-suhṛd-upadeśam
mādhava-cāṭu-paṭalam api leśam

na-not; ākarṇayam-I heard; ati-is; suhṛd-of a friend; upadeśam-the advice; mādhava-O Mādhava; cāṭu-of sweet words; paṭalam-a multitude; api-even; leśam-a small portion.

I did not listen to even a fragment of the advice of my friends or the sweet words of Lord Mādhava.

Refrain

sīdati sakhi mama hṛdayam adhīram
yad abhajam iha na hi gokula-vīram

sīdati-sits; sakhi-O friend; mama-of me; hṛdayam-the heart; adhīram-shattered; yad-because; abhajam-I did worship; iha-here; na-not; hi-indeed; gokula-of Gokula; vīram-the hero.

Friend, because I did not worship the hero of Gokula my heart is now shattered.

Text 2

nālokayam arpitam uru-hāram
praṇamantaṁ ca dayitam anuvāram

na-not; ālokayam-I saw; arpitam-placed; uru-great; hāram-necklace; praṇamantam-bowing down; ca-and; dayitam-beloved; anuvāram-again and again.

I did not see my beloved repeatedly bowing down and offering a precious necklace.

Text 3

hanta sanātana-guṇam abhiyāntam

kim adhārayam aham urasi na kāntam

hanta-alas!; sanātana-eternal; guṇam-virtues; abhiyāntam-approaching; kim-why?; adhārayam-I held; aham-I; urasi-to my breast; na-not; kāntam-lover.

Why when He approached me did I not hold to my breast my eternally virtuous lover?

Song 32
Proṣita-preyasī (The Gopī Far Away From Kṛṣṇa)

Gaurī-rāga

Text 1

kurvati kila kokila-kula ujjvala-kala-nādam
jaiminir iti jaiminir iti jalpati sa-viṣādam

kurvati-does; kila-indeed; kokila-of cuckoos; kula-the multitude; ujjvala-splendid; kala-sweet music; nādam-sound; jaiminiḥ-sounds of "jaimini"; iti-thus; jaiminiḥ-"jaimini"; iti-thus; jalpati-say; sa-with; viṣādam-unhappiness.

Now that with beautiful sweet voices the cuckoos lament, "jaimini jaimini,"

Note: Śrīla Jīva Gosvāmī explains that Uddhava sings this song to Lord Kṛṣṇa in Mathurā.

Refrain

mādhava ghore viyoga-tamasi nipapāta rādhā
vidhura-malina-mūrtir adhikam adhirūḍha-bādhā

mādhava-O Mādhava; ghore-terrible; viyoga-of separation; tamasi-in the darkness; nipapāta-has fallen; rādhā-Rādhā; vidhura-distressed; malina-darkened; mūrtiḥ-form; adhikam-greatly; adhirūḍha-risen; bādhā-pain.

Her body filled with pain, grief-stricken Rādhā has fallen, O Mādhava, into the terrible darkness of separation from You.

Text 2

nīla-nalina-mālyam ahaha vīkṣya pulaka-vītā
garuḍa garuḍety abhirauti parama-bhītā

nīla-blue; nalina-lotus flowers; mālyam-garland; ahaha-ah!; vīkṣya-seeing; pulaka-vītā-hairs standing erect; garuḍa-Garuḍa!; garuḍa-Garuḍa!; ity-thus; abhirauti-calls; parama-greatly; bhītā-afraid.

When She sees a garland of blue lotuses She mistakes it for a black snake. Frightened, and the hairs of Her body erect, She cries out, "Garuḍa! Garuḍa!"

Text 3

lambhita-mṛganābhim aguru-kardamam anu dīnā
dhyāyati śiti-kaṇṭham api sanātanam anulīnā

lambhit-mṛganābhim-musk; aguru-kardamam-aguru; anu-following; dīnā-the poor girl; dhyāyati-meditates; śiti-kaṇṭham-on the peacock; api-also; sanātanam-continually; anulīnā-absorbed.

When She sees musk or aguru, the poor girl thinks the god of love has appeared. To chase him away She becomes rapt in meditation on love's enemy, the peacock.

Song 33
Sādhīna-bhartṛikā (The Gopī That Has Kṛṣṇa Firmly in Her Control)

Mallāra-rāga

Text 1

patrāvalim iha mama hṛdi gaure
mṛgamada-bindubhir arpaya śaure

patra-of pictures; avalim-a series; iha-here; mama-on My; hṛdi-breasts; gaure-golden; mṛgamada-of musk; bindubhiḥ-with drops; arpaya-please place; śaure-O Kṛṣṇa.

Śauri, with drops of musk paint many pictures on My golden breasts.

Note: Śrīla Jīva Gosvāmī explains that Śrīmatī Rādhārāṇī sings this song to Lord Hari.

Refrain

śyāmala sundara vividha-viśeṣe
viracaya vapuṣi mamojjvala-veśe

śyāmala-dark; sundara-handsome; vividha-various; viśeṣe-specific; viracaya-please make; vapuṣi-on the body; mama-My; ujjvala-splendid; veśe-dress.

Śyāmasundara, place these splendid garments on My body.

Text 2

piñcha-mukuṭa mama piñcha-nikāśam
varam avataṁsaya kuntala-pāśam

piñcha-peacock feather; mukuṭa-crown; mama-of Mer; piñcha-peacock feather; nikāśam-appearance; varam-excellent; avataṁsaya-please decorate; kuntala-pāśam-hair.

O Kṛṣṇa crowned with peacock feathers, decorate with flowers My beautiful peacock-feather hair.

Text 3

atra sanātana śilpa-lavaṅgam
śruti-yugale mama lambhaya saṅgam

atra-here; sanātana-eternal; śilpa-skill; lavaṅgam-lavaṅga flower; śruti-of ears; yugale-on the pair; mama-My; lambhaya-please make; saṅgam-contact.

O eternal lover, place these lavaṅga flowers artistically on My ears.

Song 34

Vasanta-rāga

Text 1

kim ayaṁ racayati nayana-taraṅgam
kairaviṇī na hi bhajati pataṅgam

kim-why?; ayam-He; racayati-does; nayana-of the eyes; taraṅgam-waves; kairaviṇī-the kairava lotus; na-not; hi-indeed; bhajati-worships; pataṅgam-the sun.

Why does He cast waves from His eyes? The kairava lotus does not worship the sun.

Note: Śrīla Jīva Gosvāmī explains that this song is sung by Śrīmatī Rādhārāṇī. Rādhārāṇī is busily engaged in collecting flowers when Lord Hari, eager to touch Her, appears on the scene. Seeing Kṛṣṇa, Rādhā is internally overjoyed, although She speaks these words of prohibition to Lalitā.

Refrain

vāraya mādhava-muda-vadanaṅgam
spṛśati yathāyaṁ na sakhi mad-aṅgam

vāraya-stop; mādhavam-Mādhava; udavad-anaṅgam-amorous; spṛśati ;touches; yathā-as; ayam-He; na-not; sakhi-O friend; mad-My; aṅgam-body.

Friend, stop this amorous Mādhava so He does not touch My body!

Text 2

kampi-karān mama patati lavaṅgam
tvam api tathāpi na muñcasi raṅgam

kampi-trembling; karān-from the hand; mama-My; patati-falls; lavaṅgam-the lavaṅga flower; tvam-You; api-even; tathāpi-nevertheless; na-not; muñcasi-abandon; raṅgam-happiness.

The lavaṅga flower falls from My trembling hand and still you do not stop this cheerfulness!

Text 3

kim api sanātana-dharmam abhaṅgam
na parihariṣye hṛdi kṛta-saṅgam

kim api-something; sanātana-eternal; dharmam-religion; abhaṅgam-unbroken; na-not; parihariṣye-I will abandon; hṛdi-in the heart; kṛta-done; saṅgam-contact.

I will not abandon the eternal codes of religion that always stay in My heart!

Song 35

Bhairava-rāga

Text 1

apaghana-ghaṭita-ghusṛṇa-ghanasāra
piñcha-khacita-kuñcita-kaca-bhāra

apaghana-on the body; ghaṭita-manifested; ghusṛṇa-kuṅkuma

ghanasāra-and camphor; piñcha-peacock feather; khacita-studded; kuñcita-curling; kaca-bhāra-hair.

O Lord anointed with kuṅkuma and camphor, O Lord whose curling hair is decorated with a peacock feather,

Refrain

jaya jaya ballava-rāja-kumāra
rādhā-vakṣasi harimaṇi-hāra

jaya-all glories; jaya-all glories; ballava-of the cowherd; rāja-king; kumāra-O son; rādhā-of Rādh.ā; vakṣasi-on the breast; harimaṇi-of sapphires; hāra-O necklace.

O prince of the gopas, O sapphire necklace on Rādhā's breast, all glories, all glories to You!

Text 2

rādhā-dhṛti-hara-muralī-tāra
nayanāñcala-kṛta-madana-vikāra

rādhā-of Rādhā; dhṛti-the peacefulness; hara-taking; muralī-of the flute; tāra-the music; nayana-of the eyes; añcala-from the corners; kṛta-created; madana-of amorous love; vikāra-emotion.

O Lord whose flute-music robs Rādhā of Her peaceful composure, O Lord whose sidelong glance arouses Rādhā's desire,

Text 3

rasa-rañjita-rādhā-parivāra
kalita-sanātana-citta-vihāra

rasa-by sweet love; rañjita-delighted; rādhā-of Rādhā; parivāra-the friends; kalita-performed; sanātana-of Sanātana; citta-in the heart; vihāra-pastimes.

O Lord whose sweet love delights Rādhā's friends, O Lord who enjoys pastimes

in Sanātana Gosvāmī's heart,

Song 36

Karṇāṭa-rāga Ekatālī-tāla

Refrain

sundari sādhvī tvam iha kiśorī
tat katham asi vada goṣṭha-purandara-nandana-hṛn-maṇi-corī

sundari-O beautiful one; sādhvī-pious; tvam-You; iha-here; kiśorī-young girl; tat-therefore; katham-why?; asi-You are; vada-please tell; goṣṭha-of Vraja; purandara-of the king; nandana-of the son; hṛn-of the heart; maṇi-of the jewel; corī-the thief.

O beautiful one, You are a pious young girl. Tell me: Why have You stolen the jewel that is the prince of Vraja's heart?

Note: Śrīla Jīva Gosvāmī explains that Viśākhā sings this song to Śrīmatī Rādhārāṇī.

Text 1

na hi saṅgopaya para-dhanam adhunā tvaṁ viditā kula-pālī
lalitā-sakhi kuru karuṇāṁ sīdati kandara-bhuvi vana-mālī

na-don't; hi-indeed; saṅgopaya-conceal; para-of another; dhanam-the wealth; adhunā-now; tvam-You; viditā-known; kula-pālī-pious and chaste; lalitā-of Lalitā; sakhi-O friend; kuru-do; karuṇām-mercy; sīdati-stays; kandara-bhuvi-in a cave; vana-mālī-decorated with a garland of forest flowers.

You are known as a pious girl. Don't hide another's wealth. The Lord who wears a garland of forest flowers now stays in a cave. O friend of Lalitā, be merciful to Him.

Text 2

ayi ramaṇī-maṇi ramaṇīyaṁ maṇim arpaya punar avilambam
bhavatu nirākulam ati-kṛpayā tava hari-parijana-nikurambam

ayi-O; ramaṇī-of beautiful girls; maṇi-jewel; ramaṇīyam-handsome; maṇim-jewel; arpaya-please give; punaḥ-again; avilambam-without delay; bhavatu-may be; nirākulam-without anxiety; ati-great; kṛpayā-with kindness; tava-of You; hari-of Lord Hari; parijana-of the associates; nikurambam-the multitude.

O jewel of beautiful girls, return the handsome jewel at once! Only by Your great mercy can Lord Hari's friends become peaceful.

Text 3

dūtī-yugam idam avanamati svayam avani-luṭhita-kaca-jūṭam
tanvi sanātana-sauhṛdam anusara vistāraya na hi kūṭam

dūtī-of gopī messengers; yugam-pair; idam-this; avanamati-bows down; svayam-personally; avani-on theround; luṭhita-rolling; kaca-hair; jūṭam-disarrayed; tanvi-O slender girl; sanātana-for the eternal Personality of Godhead; sauhṛdam-love; anusara-please do; vistāraya-expand; na-not; hi-indeed; kūṭam-a deception.

These two gopī messengers bow down before You. They roll on the ground, their hair in disarray. O slender girl, give Your love to the eternal Supreme Personality of Godhead. Do not cheat Him.

Song 37

Mallāra-rāga Ekatālī-tāla

Refrain

rādhe kalaya hṛdayam anukūlam
dalati dṛg-añcala-śara-hata-hṛt tava gokula-jīvita-mūlam

rādhe-O Rādhā; kalaya-please make; hṛdayam-Your heart; anukūlam-favorable; dalati-splits; dṛg-of the eyes; añcala-from the corner; śara-arrow; hata-wounded; hṛt-heart; tava-of You; gokula-of Gokula; jīvita-of the life; mūlam-the root.

Rādhā, make Your heart kind. He who is the life of Gokula is now wounded, His heart pierced by the arrow of Your sidelong glance.

Note: Śrīla Jīva Gosvāmī explains that Viśākhā sings this song to Śrīmatī Rādhārāṇī.

Text 1

śīlita-pañcama-gītir adakṣiṇa-pāṇi-saroruha-haṁsī
tanute sāmpratam asya muni-vratam arati-bharād iva vaṁśī

śīlita-played; pañcama-on the fifth note; gītiḥ-a melody; adakṣiṇa-left; pāṇi-in the hand; saroruha-lotus; haṁsī-swan; tanute-spreads; sāmpratam-now; asya-of Him; muni-ratam-silence; arati-pain; bharād-from great; iva-as if; vaṁśī-the e.

His flute has now become like a swan in the lotus flower of His left hand, a swan accustomed to sing the fifth note, but now silent out of great pain.

Text 2

bhramad-indindira-vṛnda-vikarṣaṇa-parimala-paṭala-viśālā
patitā kaṇṭha-taṭād abhiśuṣyati tasya vane vana-mālā

bhramad-wandering; indindira-bees; vṛnda-multitudes; vikarṣaṇa-attracting; parimala-fragrance; paṭala-abundance; viśālā-great; patitā-fallen; kaṇṭha-of the neck; taṭād-from the surface; abhiśuṣyati-wilts; tasya-of Him; vane-in the forest; vana-of forest flowers; mālā-the garland.

His forest-flower garland, once very fragrant and attractive to swarms of black bees, has now wilted and fallen from His neck to the forest ground.

Text 3

adaye dadhatī tanur api tanutāṁ tasya samujjhita-līlā
śīryati kandara-dhāmni sanātana-hṛdayānanda-śīlā

adaye-O merciless girl; dadhatī-places; tanuḥ-body; api-even; tanutām-being emaciated; tasya-of Him; samujjhita-līlā-abandoned pastimes; śīryati-withers; kandara-dhāmni-in a cave; sanātana-of Sanātana; hṛdaya-of the heart; ānanda-bliss; śīlā-character.

O merciless girl, His transcendental form, which delights Sanātana Gosvāmī's heart, has now stopped its pastimes, and has now become very thin, slowly withering away in a mountain cave.

Song 38

Vasanta-rāga

Refrain

madhuripur adya vasante
khelati gokula-yuvatibhir ujjvala-puṣpa-su-gandha-dig-ante

madhuripuḥ-Lord Kṛṣṇa; adya-now; vasante-in the springtime; khelati-enjoys pastimes; gokula-of Gokula; yuvatibhiḥ-with the girls; ujjvala-splendid; puṣpa-flowers; su-very; gandha-fragrant; dig-directions; ante-in the end.

Now, in springtime filled with the fragrance of splendid flowers, Lord Kṛṣṇa enjoys pastimes with the young girls of Gokula.

Text 1

prema-karambita-rādhā-cumbita-mukha-vidhur utsava-śālī
dhṛta-candrāvali-cāru-karāṅgulir iha nava-campaka-mālī

prema-with love; karambita-mixed; rādhā-by Rādhā; cumbita-kissed; mukha-mouth; vidhuḥ-moon; utsava-festival; śālī-possessing; dhṛta-held; candrāvali-of

Candrāvalī; cāru-by the beautiful; kara-aṅguliḥ-fingers; iha-here; nava-new; campaka-of campaka flowers; mālī-wearing a garland.

He wears a garland of fresh campaka flowers. He has become a festival of transcendental bliss. Rādhā passionately kisses the moon of His mouth and Candrāvalī holds Him with her graceful fingers.

Text 2

nava-śaśi-rekhā-likhita-viśākhā-tanur atha lalitā-saṅgī
śyāmalāśrita-bāhur udañcita-padmā-vibhrama-raṅgī

nava-śaśi-rekhā-a crescent moon; likhita-drawn; viśākhā-of Viśākhā; tanuḥ-body; atha-then4; lalitā-by Lalitā; saṅgī-accompanied; śyāmalā-on Śyāmalā; āśrita-rested; bāhuḥ-arm; udañcita-risen; padmā-with Padmā; vibhrama-pastimes; raṅgī-happiness.

He draws new moons on Viśākhā's body. He embraces Lalitā. He places His arm around Śyāmā. He enjoys pastimes with Padmā.

Text 3

bhadrālambita-śyāibyodīrita-rakta-rajo-bhara-dhārī
paśya sanātana-mūrtir ayaṁ ghana-vṛndāvana-ruci-kārī

bhadrā-by Bhadrā; ālambita-embraced; śyāibya-by Śaibyā; udīrita-cast off; rakta-red; rajaḥ-powder; bhara-abundance; dhārī-holding; paśya-look!; sanātana-of the eternal Supreme Personality of Godhead; mūrtiḥ-the transcendental form; ayam-this; ghana-intense; vṛndāvana-in Vṛndāvana; ruci-delight; kārī-causing.

He is embraced by Bhadrā. He is decorated with kuṅkuma fallen from Śaibyā. Look! The transcendental form of the eternal Personality of Godhead enjoys pastimes in Vṛndāvana.

Song 39

Vasanta-rāga

Refrain

ṛtu-rājārpita-toṣa-taraṅgam
rādhe bhaja vṛndāvana-raṅgam

ṛtu-of seasons; rāja-by the king; arpita-given; toṣa-of happiness; taraṅgam-waves; rādhe-O Rādhā; bhaja-please attain; vṛndāvana-of Vṛndāvana; raṅgam-happiness.

O Rādhā, please enjoy pastimes in Vṛndāvana forest's waves of springtime happiness

Note: Śrīla Jīva Gosvāmī explains that Lord Kṛṣṇa sings this song to Śrīmatī Rādhārāṇī.

Text 1

malayānila-guru-śikṣita-lāsyā
naṭati latā-tatir ujjvala-hāsyā

malaya-by the Malaya; anila-breeze; guru-teacher; śikṣita-instructed; lāsyā-in dancing; naṭati-dance; latā-of vines; tatiḥ-the host; ujjvala-splendid; hāsyā-smiles.

The splendidly smiling vines are now dancing on the order of the their dancing-guru, the Malayan breeze.

Text 2

pika-tatir iha vādyati mṛdaṅgam
paśyati taru-kulam aṅkurad-aṅgam

pika-of cuckoos; tatiḥ-the host; iha-here; vādyati-sings; mṛdaṅgam-drums; paśyati-sees; taru-of the trees; kulam-the multitude; aṅkurad-blossoming; aṅgam-branches.

Seeing the blossoming trees, the cuckoos are now playing drums.

Text 3

gāyati bhṛṅga-ghaṭādbhuta-śīlā
mama vaṁśīva sanātana-līlā

gāyati-sings; bhṛṅga-of the bumblebees; ghaṭa-the hosts; adbhuta-wonderful; śīlā-character; mama-of Me; vaṁśī-the flute; iva-like; sanātana-eternal; līlā-pastimes.

The wonderful, eternally playful bees are now singing as if they were My own flute.

Song 40

Vasanta-rāga

Refrain

viharati saha rādhikayā raṅgī
madhu-madhure vṛndāvana-rodhasi harir iha harṣa-taraṅgī

viharati-enjoys pastimes; saha-with; rādhikayā-Rādhikā; raṅgī-happy; madhu-with spring; madhure-sweet; vṛndāvana-of Vṛndāvana; rodhasi-in the land; hariḥ-Lord Hari; iha-here; harṣa-of happiness; taraṅgī-waves.

Tossed by waves of bliss in Vṛndāvana forest sweet with spring, Lord Hari enjoys transcendental pastimes with Śrīmatī Rādhikā.

Text 1

vikirati yantreritam aghavairiṇi rādhā kuṅkuma-paṅkam
dayitām ayam api siñcati mṛgamada-rasa-rāśibhir aviśaṅkam

vikirati-sprinkles; yantra-from an instrument; iritam-sent; aghavairiṇi-on Kṛṣṇa; rādhā-Rādhā; kuṅkuma-paṅkam-kuṅkuma
dayitām-beloved; ayam-He; api-also; siñcati-sprinkles; mṛgamada-rasa-of musk; rāśibhiḥ-with an abundance; aviśaṅkam-without fear.

Rādhā splashes Kṛṣṇa with kuṅkuma from a syringe. Kṛṣṇa fearlessly splashes His beloved with musk.

Text 2

kṣipati mitho yuva-mithunam idaṁ navam aruṇataraṁ paṭa-vāsam
jitam iti jitam iti muhur api jalpati kalpayad-atanu-vilāsam

kṣipati-throws; mithaḥ-on each other; yuva-the youthful; mithunam-couple; idam-this; navam-new; aruṇataram-red; paṭa-vāsam-aromatic powders; jitam-conquered; iti-thus; jitam-conquered; iti-thus; muhuḥ-again and again; api-and; jalpati-says; kalpayad-performing; atanu-many; vilāsam-pastimes.

The youthful couple throw fragrant red powders at each other. Again and again They call out, "I have won! I have won!" They enjoy many pastimes.

Text 3

subalo raṇayati ghana-karatālī jitavān iti vana-mālī
lalitā vadati sanātana-vallabham ajayat paśya mamālī

subalaḥ-Subala; raṇayati-calls out; ghana-karatālī-loudly clapping his hands; jitavān-conquered; iti-thus; vana-of forest flowers; mālī-wearing a garland; lalitā-Lalitā; vadati-says; sanātana-the eternal; vallabham-beloved; ajayat-has conquered; paśya-look!; mama-my; ālī-friend.

Subala loudly claps his hands and proclaims, "Kṛṣṇa, who wears a garland of forest flowers, is the winner!" Then Lalitā says, " Look! My friend has now defeated Her eternal beloved!"

Song 41

Dhanāśrī-rāga

Refrain

rādhā sakhi jala-keliṣu nipuṇā
khelati nija-kuṇḍe madhuripunā

rādhā-Rādhā; sakhi-O friend; jala-water; keliṣu-in pastimes; nipuṇā-expert; khelati-enjoys pastimes; nija-own; kuṇḍe-in the lake; madhuripunā-with Lord Kṛṣṇa.

Friend, Rādhā, who is expert in water-pastimes, is now playing in Her own lake with Lord Kṛṣṇa.

Text 1

kuca-paṭa-luṇṭhana-nirmita-kalinā
āyudha-padavī-yojita-nalinā

kuca-on the breasts; paṭa-cloth; luṇṭhana-theft; nirmita-done; kalinā-with a dispute; āyudha-weapon; padavī-position; yojita-employed; nalinā-with a lotus flower.

He struggles to steal Her bodice. She strikes Him with a lotus flower.

Text 2

dṛḍha-parirambhaṇa-cumbana-haṭhinā
hima-jala-secana-karmaṇi kaṭhinā

dṛḍha-firm; parirambhaṇa-embraces; cumbana-kissing; haṭhinā-hard; hima-cold; jala-water; secana-splashing; karmaṇi-in activity; kaṭhinā-hard.

By force He tightly embraces and kisses Her. She mercilessly splashes Him with cold water.

Text 3

sukha-bhara-śithila-sanātana-mahasā
dayita-parājaya-lakṣaṇa-sahasā

sukha-of happiness; bhara-by an abundance; śithila-weakened; sanātana-eternal; mahasā-prowess; dayita-beloved; parājaya-defeat; lakṣaṇa-pretense; sa-with; hasā-laughter.

Overwhelmed with bliss, His eternal strength is lessened. She laughs at the pretended conquest of Her beloved.

Song 42

Dhanāśrī-rāga

Refrain

rādhe nija-kuṇḍa-payasi tuṅgī-kuru raṅgam
kiṁ ca siñca piñcha-mukuṭam aṅgī-kṛta-bhaṅgam

rādhe-O Rādhā; nija-of Your own; kuṇḍa-lake; payasi-in the water; tuṅgī-kuru-raise; raṅgam-pastimes; kiṁ ca-something; siñca-sprinkle; piñcha-peacock feather; mukuṭam-crown; aṅgī-kṛta-accepted; bhaṅgam-defeat.

Rādhā, now You may enjoy in the waters of Your own lake! Violently splash the defeated Kṛṣṇa!

Text 1

asya paśya phulla-kusuma-racitojjvala-cūḍā
bhītibhir ati-nīla-nibida-kuntalam anu gūḍhā

asya-of Him; paśya-look!; phulla-blossoming; kusuma-flowers; racita-fashioned; ujjvala-splendid; cūḍā-crown; bhītibhiḥ-with fear; ati-very; nīla-dark; nibida-thick; kuntalam-hair; anu gūḍhā-hidden.

Look! In fear He has hidden the splendid crown of flower blossoms in His thick, black hair!

Text 2

dhātu-racita-citra-vīthir ambhasi parilīnā
mālāpy ati-śithila-vṛttir ajani bhṛṅga-hīnā

dhātu-with mineral colors; racita-made; citra-pictures; vīthiḥ-series; ambhasi-in the water; parilīnā-dissolved; mālā-garland; apy-also; ati-very; śithila-wilted; vṛttiḥ-action; ajani-manifested; bhṛṅga-by the bumblebees; hīnā-abandoned.

The mineral-color pictures drawn on His body have dissolved in the water. His garland has withered and the bees have left it.

Text 3

śrī-sanātana-sumaṇi-ratnam aṁśubhir api caṇḍam
bheje pratibimba-bhāva-dambhī tava gaṇḍam

śrī-sanātana-eternal; sumaṇi-ratnam-Kaustubha jewel; aṁśubhiḥ-with the effulgence; api-also; caṇḍam-ferocious; bheje-does; pratibimba-of a reflection; bhāva-nature; dambhī-pretending; tava-of You; gaṇḍam-the cheek.

He places His eternal, ferociously splendid Kaustubha jewel against Your cheek, pretending that You are its reflection.

Śrī Lalitā-praṇāma-stotra
Bowing Down to Śrī Lalitā

Text 1

rādhā-mukunda-pada-sambhava-gharma-bindu-
nirmañchanopakaraṇī-kṛta-deha-lakṣām

uttuṅga-sauhṛda-viśeṣa-bharāt pragalbhāṁ
devīṁ guṇaiḥ su-lalitāṁ lalitāṁ namāmi

rādhā-of Rādhā; mukunda-and Mukunda; pada-from the feet; sambhava-produced; gharma-of perspiration; bindu-drops; nirmañchana-for worship; upakaraṇī-kṛta-become an instrument; deha-lakṣām-whose body; uttuṅga-exalted; sauhṛda-love; viśeṣa-specific; bharāt-from the abundance; pragalbhāṁ-bold; devīṁ-Devī; guṇaiḥ-with virtues; su-very; lalitāṁ-charming; lalitāṁ-to Lalitā; namāmi-I offer my respectful obeisances.

I offer my respectful obeisances to charming and virtuous Lalitā-devī, who worships the perspiration from Śrī Śrī Rādhā-Mukunda's feet, and who, out of great love, is very bold and arrogant.

Text 2

rākā-sudhā-kiraṇa-maṇḍala-kānti-daṇḍi-
tuṇḍa-śriyaṁ cakita-cāru-camūru-netrām
rādhā-prasādhana-vidhāna-kalā-prasiddhāṁ
devīṁ guṇaiḥ su-lalitāṁ lalitāṁ namāmi

rākā-of the full moon; sudhā-the nectar; kiraṇa-effulgence; maṇḍala-circle; kānti-splendor; daṇḍi-rebukes; tuṇḍa-of the face; śriyaṁ-the beauty; cakita-frightened; cāru-beautiful; camūru-of the doe; netrām-eyes; rādhā-of Rādhā; prasādhana-of decoration; vidhāna-activity; kalā-in the art; prasiddhāṁ-celebrated.

I offer my respectful obeisances to charming and virtuous Lalitā-devī, the beauty of whose face rebukes the full moon's splendor, whose eyes are like the lovely eyes of a frightened doe, and who is famous for artistically decorating Śrīmatī Rādhārāṇī.

Text 3

lāsyollasad-bhujaga-śatru-patattra-citra-
paṭṭāṁśukābharaṇa-kañculikāñcitāṅīm
gorocanā-ruci-vigarhana-gaurimāṇaṁ
devīṁ guṇaiḥ su-lalitāṁ lalitāṁ namāmi

lāsya-dance; ullasad-splendid; bhujaga-śatru-peacock; patattra-tail; citra-wonderful; paṭṭa-aṁśuka
silk garments; ābharaṇa-ornaments; kañculika-bodice; añcita-decorated; aṅīm-body; gorocanā-of gorocanā; ruci-splendor; vigarhana-condemnation; gaurimāṇaṁ-fair complexion.

I offer my respectful obeisances to charming and virtuous Lalitā-devī, whose transcendental form is gracefully dressed with a bodice, ornaments, and silk garments wonderfully colorful as the tail of a jubilantly dancing peacock, and whose fair complexion rebukes the splendor of gorocanā.

Text 4

dhūrte vrajendra-tanaye tanu suṣṭhu vāmyaṁ
mā dakṣiṇā bhava kalaṅkini lāghavāya
rādhe giraṁ śṛṇu hitām iti śikṣayantīṁ
devīṁ guṇaiḥ su-lalitāṁ lalitāṁ namāmi

dhūrte-to the rascal; vrajendra-of the king of Vraja; tanaye-to the son; tanu-do; suṣṭhu-expertly; vāmyaṁ-contrariness; mā-don't; dakṣiṇā-gentle and submissive; bhava-become; kalaṅkini-dishonored; lāghavāya-for being taken lightly; rādhe-O Rādhā; giraṁ-words; śṛṇu-please hear; hitām-auspicious; iti-thus; śikṣayantīṁ-instructing.

I offer my respectful obeisances to charming and virtuous Lalitā-devī, who gives the following instruction. "Rādhā, please hear these beneficial words: Be contrary with the rogue who is the prince of Vraja. O dishonored one, do not become gentle and submissive for Your own undoing."

Text 5

rādhām abhi vraja-pateḥ kṛtam ātmajena
kūṭaṁ manag api vilokya vilohitākṣīm
vāg-bhaṅgibhis tam acireṇa vilajjayantīṁ
devīṁ guṇaiḥ su-lalitāṁ lalitāṁ namāmi

rādhām-Rādhā; abhi-to; vraja-of Vraja; pateḥ-of the king; kṛtam-done; ātmajena-by the son; kūṭaṁ-trick; manag-slightly; api-even; vilokya-seeing; vilohita-red; akṣīm-eyes; vāg-of words; bhaṅgibhis-with waves; tam-Him; acireṇa-at once; vilajjayantīṁ-embarrasses.

I offer my respectful obeisances to charming and virtuous Lalitā-devī, who, seeing Him even slightly cheat Śrī Rādhā, with reddened eyes shames the prince of Vraja with a flood of words.

Text 6

vātsalya-vṛnda-vasatiṁ paśupāla-rājñyāḥ
sakhyānuśikṣaṇa-kalāsu guruṁ sakhīnām
rādhā-balāvaraja-jīvita-nirviśeṣāṁ
devīṁ guṇaiḥ su-lalitāṁ lalitāṁ namāmi

vātsalya-of parental love; vṛnda-of the abundance; vasatiṁ-the abode; paśupāla-of the cowherds; rājñyāḥ-of the queen; sakhya-of friendship; anuśikṣaṇa-by instruction; kalāsu-in the arts; guruṁ-teacher; sakhīnām-of friends; rādhā-of Rādhā; bala-avaraja-of Kṛṣṇa, the younger Brother of Balarāma; jīvita-the life; nirviśeṣāṁ-without distinction.

I offer my respectful obeisances to charming and virtuous Lalitā-devī, who is the abode where the queen of the gopas places her love, who is the teacher of the arts of friendship to her friends, and who considers Śrī Śrī Rādhā-Kṛṣṇa as dear as life.

Text 7

yāṁ kām api vraja-kule vṛṣabhānujāyāh
prekṣya sva-pakṣa-padavīm anurudhyamānām
sadyas tad iṣṭa-ghaṭanena kṛtārthayantīṁ
devīṁ guṇaiḥ su-lalitāṁ lalitāṁ namāmi

yāṁ-whom; kām-someone; api-even; vraja-of Vraja; kule-in the community; vṛṣabhānujāyāh-of the daughter of King Vṛṣābhānu; prekṣya-seeing; sva-own; pakṣa-of the party; padavīm-the path; anurudhyamānām-obstructing; sadyas-at once; tad-of her; iṣṭa-the desire; ghaṭanena-with the attainment; kṛtārthayantīṁ-desires fulfilled.

I offer my respectful obeisances to charming and virtuous Lalitā-devī, all of whose desires became at once completely fulfilled when She saw in Vraja the path of Śrī Rādhā blocked by a certain person.

Text 8

rādhā-vrajendrasuta-saṅgama-raṅga-caryāṁ
varyāṁ viniścitavatīm akhilotsavebhyaḥ
tāṁ gokula-priya-sakhī-nikuramba-mukhyāṁ
devīṁ guṇaiḥ su-lalitāṁ lalitāṁ namāmi

rādhā-of Rādhā; vrajendrasuta-and Kṛṣṇa; saṅgama-meeting; raṅga-caryāṁ-

pastime; varyāṁ-best; viniścitavatīm-considered; akhila-of all; utsavebhyaḥ-festivals; tāṁ-her; gokula-of Gokula; priya-of the dear; sakhī-friends; nikuramba-of the multitudes; mukhyāṁ-the first.

I offer my respectful obeisances to charming and virtuous Lalitā-devī, who is the first of Rādhā's friends in Gokula, and for whom the meeting of Śrī Śrī Rādhā-Kṛṣṇa is the greatest of jubilant festivals.

Text 9

nandann amūni lalitā-guṇa-lālitāni
padyāni yaḥ paṭhati nirmala-dṛṣṭir aṣṭau
prītyā vikarṣati janaṁ nija-vṛnda-madhye
taṁ kīrtidā-pati-kulojjvala-kalpa-vallī

nandann-enjoying; amūni-these; lalitā-of Lalitā; guṇa-qualities; lālitāni-charming; padyāni-verses; yaḥ-one who; paṭhati-reads; nirmala-pure; dṛṣṭir-vision; aṣṭau-eight; prītyā-with love; vikarṣati-pulls; janaṁ-person; nija-own; vṛnda-community; madhye-into the midst; taṁ-Her; kīrtidā-of Kīrtidā; pati-of the husband; kula-in the family; ujjvala-splendid; kalpa-desire; vallī-vine.

Śrīmatī Rādhārāṇī, the splendid desire vine in the family of King Vṛṣabhānu, lovingly accepts among Her own associates a person who happily and with pure vision reads these eight verses describing the charming virtues of Śrī Lalitā.

Śrī Yamunāṣṭaka
Eight Prayers Glorifying Śrī Yamunā

Text 1

bhrātur antakasya pattane 'bhipatti-hāriṇī
prekṣayāti-pāpino 'pi pāpa-sindhu-tāriṇī
nīra-mādhurībhir apy aśeṣa-citta-bandhinī
māṁ punātu sarvadāravindabandhu-nandinī

bhrātuḥ-of her brother; antakasya-Yama; pattane-in the city; abhipatti-approaching; hāriṇī-removing; prekṣayāti-by the sight; pāpinaḥ-sinful; api-even; pāpa-of sins; sindhu-of the ocean; tāriṇī-crossing; nīra-mādhurībhiḥ-with sweet

nectar; apy-even; aśeṣa-all; citta-hearts; bandhinī-charming; mām-me; punātu-may purify; sarvadā-always; aravindabandhu-of the sun-god; nandinī-the daughter.

May Śrī Yamunā, who is the daughter of Sūryadeva, who saves one from having to enter the city of her brother Yamarāja, the sight of whom enables the most sinful persons to cross the ocean of sin, and the sweetness of whose water charms the hearts of everyone, always purify me.

Text 2

hāri-vāri-dhārayābhimaṇḍitoru-khāṇḍavā
puṇḍarīka-maṇḍalodyad-aṇḍajāli-tāṇḍavā
snāna-kāma-pāmarogra-pāpa-sampad-andhinī
māṁ punātu sarvadāravindabandhu-nandinī

hāri-charming; vāri-waters; dhārayā-with the stream; abhimaṇḍita-decorated; uru-great; khāṇḍavā-Khāṇḍava forest; puṇḍarīka-of lotus flowers; maṇḍala-in the circle; udyat-rising; aṇḍaja-of birds; āli-hosts; tāṇḍavā-dancing; snāna-bathing; kāma-desiring; pāmara-degraded; ugra-fierce; pāpa-of sins; sampat-the multitude; andhinī-blinding.

May Śrī Yamunā, who is the daughter of Sūryadeva, who decorates the great Khāṇḍava forest with a stream of pleasant waters, who is filled with lotus flowers and dancing birds, and who blinds the terrible sins of they who desire to bathe in her, always purify me.

Text 3

śīkarābhimṛṣṭa-jantu-durvipāka-mardinī
nandanandanāntarāṅga-bhakti-pūra-vardhinī
tīra-saṅgamābhilāṣi-maṅgalānubandhinī
māṁ punātu sarvadāravindabandhu-nandinī

śīkara-by a drop; abhimṛṣṭa-touched; jantu-of the living entities; durvipāka-sinful reactions; mardinī-crushing; nandanandana-for Lord Kṛṣṇa; antarāṅga-#confidential; bhakti-of devotional service; pūra-the flood; vardhinī-increasing; tīra-shore; saṅgama-touch; abhilāṣi-desiring; maṅgala-auspiciousness; anubandhinī-containing.

May Śrī Yamunā, who is the daughter of Sūryadeva, a drop of whose water destroys the sinful reactions of the people, who creates a great flood of confidential pure devotional service to Lord Nandananadana, and who brings auspiciousness to they who desire to live on her shore, always purify me.

Text 4

dvīpa-cakravāla-juṣṭa-sapta-sindhu-bhedinī
śrī-mukunda-nirmitoru-divya-keli-vedinī
kānti-kandalībhir indranīla-vṛnda-nindinī
māṁ punātu sarvadāravindabandhu-nandinī

dvīpa-of islands; cakravāla-a multitude; juṣṭa-endowed; sapta-seven; sindhu-oceans; bhedinī-dividing; śrī-mukundaLord Mukunda; nirmita-manifested; uru-great; divya-transcendental; keli-pastimes; vedinī-manifesting; kānti-of splendor; kandalībhiḥ-with an abundance; indranīla-of sapphires; vṛnda-a host; nindinī-rebuking.

May Śrī Yamunā, who is the daughter of Sūryadeva, who divides the seven oceans and seven continents, who witnessed many of Lord Mukunda's transcendental pastimes, and whose splendor rebukes a host of sapphires, always purify me.

Text 5

māthureṇa maṇḍalena cāruṇābhimaṇḍitā
prema-naddha-vaiṣṇavādhva-vardhanāya paṇḍitā
ūrmi-dor-vilāsa-padmanābha-pāda-vandinī
māṁ punātu sarvadāravindabandhu-nandinī

māthureṇa-of Māthura; maṇḍalena-by the circle; cāruṇā-beautiful; abhimaṇḍitā-decorated; prema-by love; naddha-bound; vaiṣṇava-of the devotees; adhva-the path; vardhanāya-for increasing; paṇḍitā-expert; ūrmi-of waves; doḥ-of the arms; vilāsa-the pastimes; padmanābha-of Lord Kṛṣṇa; pāda-to the feet; vandinī-offering respectful obeisances.

May Śrī Yamunā, who is the daughter of Sūryadeva, who is decorated by the beautiful district of Māthura, who expertly protects they who follow the path of loving devotional service, and who with the playful motions of the waves that are her arms offers respectful obeisances to Lord Padmanābha's feet, always purify me.

Text 6

ramya-tīra-rambhamāṇa-go-kadamba-bhūṣitā
divya-gandha-bhāk-kadamba-puṣpa-rāji-rūṣitā
nandasūnu-bhakta-saṅgha-saṅgamābhinandinī

māṁ punātu sarvadāravindabandhu-nandinī

ramya-charming; tīra-banks; rambhamāṇa-lowing; gaḥ-cows; kadamba-multitudes; bhūṣitā-decorated; divya-splendid; gandha-fragrance; bhāk-possessing; kadamba-kadamba; puṣpa-flowers; rāji-multitudes; rūṣitā-covered; nandasūnu-of Lord Kṛṣṇa; bhakta-of the devotees; saṅgha-of the multitudes; saṅgama-by the touch; abhinandinī-delighted.

May Śrī Yamunā, who is the daughter of Sūryadeva, whose charming shores are decorated with many lowing cows, who is filled with many splendid and fragrant kadamba flowers, and who is delighted to have the company of Lord Kṛṣṇa's devotees, always purify me.

Text 7

phulla-pakṣa-mallikākṣa-haṁsa-lakṣa-kūjitā
bhakti-viddha-deva-siddha-kinnarāli-pūjitā
tīra-gandhavāha-gandha-janma-bandha-randhinī
māṁ punātu sarvadāravindabandhu-nandinī

phulla-pakṣa-blossoming with joy; mallikākṣa-haṁsa-royal swans; lakṣa-thousands; kūjitā-warbling; bhakti-in pure devotion; viddha-absorbed; deva-the devas; siddha-siddhaskinnara-ali-and khinnaras; pūjitā-worshiped; tīra-shore; gandhavāha-the breezes; gandha-fragrance; janma-birth; bandha-bondage; randhinī-destroying.

May Śrī Yamunā, who is the daughter of Sūryadeva, who is filled with the warblings of thousands of joyful mallikākṣa swans, who is worshiped by the Vaiṣṇavas, devas, siddhas, and kinnaras, and the slightest scent of the fragrant breeze moving on whose shores stops the cycle of repeated birth and death, always purify me.

Text 8

cid-vilāsa-vāri-pūra-bhūr-bhuvaḥ-svar-āpinī
kīrtitāpi durmadoru-pāpa-marma-tāpinī
ballavendra-nandanāṅgarāga-bhaṅga-gandhinī
māṁ punātu sarvadāravindabandhu-nandinī

cit-transcendental; vilāsa-splendor; vāri-of waters; pūra-flood; bhūḥ-Bhūḥ; bhuvaḥ-Bhuvaḥ; svaḥ-and Svaḥ; āpinī-attaining; kīrtitā-glorified; api-even; durmada-terrible; uru-great; pāpa-sins; marma-the heart; tāpinī-torturing; ballavendra-of the king of the gopas; nandana-of the son; aṅgarāga-of the scented

ointments; bhaṅga-waves; gandhinī-fragrant.

May Śrī Yamunā, who is the daughter of Sūryadeva, who is the famous, splendid, spiritual river flowing through the Bhuḥ, Bhuvaḥ, and Svaḥ planets, who burns away the greatest sins, and who is fragrant with scented ointments from Lord Kṛṣṇa's transcendental body, always purify me.

Text 9

tuṣṭa-buddhir aṣṭakena nirmalormi-ceṣṭitāṁ
tvām anena bhānuputri sarva-deva-veṣṭitām
yaḥ stavīti vardhayasva sarva-pāpa-mocane
bhakti-pūram asya devi puṇḍarīka-locane

tuṣṭa-happy; buddhiḥ-intelligence; aṣṭakena-with these eight verses; nirmala-splendid; ūrmi-waves; ceṣṭitām-moved; tvām-you; anena-by this; bhānu-of the sun-0god; putri-O daughter; sarva-all; deva-by the demigods; veṣṭitām-surrounded; yaḥ-one who; stavīti-prays; vardhayasva-please increase; sarva-all; pāpa-of sins; mocane-in deliverance; bhakti-of pure devotional service; pūram-the flood; asya-of Him; devi-O queen; puṇḍarīka-lotus; locane-eyes.

O lotus-eyed one, O daughter of Sūryadeva, O rescuer from all sins, please flood with pure devotional service that person who, reciting these eight prayers with a cheerful heart, glorifies you, whose waves are pure and splendid, and who is accompanied by all the demigods.

Śrī Mathurā-stava
Prayers to Śrī Mathurā

Text 1

mukter govinda-bhakter vitaraṇa-caturaṁ sac-cid-ānanda-rūpaṁ
yasyāṁ vidyoti vidyā-yugalam udayate tārakaṁ pārakaṁ ca
kṛṣṇasyotpatti-līlā-khanir akhila-jagan-mauli-ratnasya sā te
vaikuṇṭhoru-pratiṣṭhā prathayatu mathurā maṅgalānāṁ kalāpam

mukteḥ-of liberation; govinda-for Lord Kṛṣṇa; bhakteḥ-of devotional service; vitaraṇa-gift; caturam-expert; sac-eternity; cit-knowledge; ānanda-and bliss;

rūpam-form; yasyām-in which; vidyoti-shines; vidyā-of knowledge; yugalam-two kinds; udayate-is manifesting; tārakam-liberating; pārakaṁ #and delighting; ca-also; kṛṣṇasya-of Lord Kṛṣṇa; utpatti-arising; līlā-of pastimes; khaniḥ-the mine; akhila-all; jagan-of the universes; mauli-the crown; ratnasya-jewel; sā #it; te-of you; vaikuṇṭha-than Vaikuṇṭha; uru-greater; pratiṣṭhā-position; prathayatu-may manifest; mathurā-Mathurā; maṅgalānāṁ #of auspiciousness; kalāpam-the abundance.

May Mathurā, which is more famous than Vaikuṇṭha, which is a mine of the jewels of the pastimes of Lord Kṛṣṇa, the crest jewel of all the worlds, which has within it two potencies of eternal and blissful transcendental knowledge: tāraka, which brings liberation, and pāraka, which brings pure devotion for Lord Govinda, bring great auspiciousness to you all.

Text 2

koṭīndu-spaṣṭa-kāntī rabhasa-yuta-bhava-kleśa-yodhair ayodhyā
māyā vitrāsi-vāsā muni-hṛdaya-muṣaḥ divya-līlāḥ stuvantī
sāśīḥ kāśīśa-mukhyāmara-patibhir alaṁ prārthita-dvārakāryā
vaikuṇṭhodgīta-kīrtir diśatu madhu-purī prema-bhakti-śriyaṁ vaḥ

koṭi-millions; indu-of moons; spaṣṭa-clear; kāntī-splendor; rabhasa-powerful; yuta-endowed; bhava-of repeated birth and death; kleśa-of miseries; yodhair -by the soldiers; ayodhyā-unassailable; māyā-illusion; vitrāsifrightened; vāsā-residence; muni-of the sages; hṛdaya-of the hearts; muṣaḥ-enchantment; divya-transcendental; līlāḥ -pastimes; stuvantī-glorify; sa-with; āśīḥ-wishes; kāśī-of Vārāṇasī; īśa-the king; mukhya-first; amara-the demigods; patibhiḥ-by the leaders; alam-greatly; prārthita-prayed; dvārakāryā-the position of doorkeeper; vaikuṇṭha-by the Personality of Godhead; udgīta-sung; kīrtiḥ-glories; diśatu-may show; madhu-of sweet nectar; purī-a flood; prema-of pure love; bhakti-of devotion; śriyam-opulence; vaḥ-to you all.

May Mathurā, which is more splendid than millions of moons, which cannot be attacked by the powerful armies of material suffering, where material illusion is afraid to stay, which charms the sages' hearts, which glorifies the Lord's transcendental pastimes, whose doors Brahmā, Śiva, and all the demigods aspire to guard, and whose glories are sung by the Supreme Lord Himself, give the great treasure of pure devotional service to you all.

Text 3

bījaṁ mukti-taror anartha-paṭalī-nistārakaṁ tārakaṁ
dhāma prema-rasasya vāñchita-dhurā-sampārakaṁ pārakam

etad yatra nivāsinām udayate cic-chakti-vṛtti-dvayaṁ
mathnātu vyasanāni māthura-purī sā vaḥ śriyaṁ ca kriyāt

bījam-the seed; mukti-of liberation; taroḥ-of the tree; anartha-of unwanted things; paṭalī-the multitudes; nistārakam-casting away; tārakam-the tāraka energy; dhāma-abode; prema-of pure love; rasasya-of the nectar; vāñchita-desired; dhurā-abundance; sampārakam-fulfilling; pārakam-pāraka; etat-this; yatra-where; nivāsinām-of the residents; udayate-arises; cicspiritual; chakti-potency; vṛtti-activities; dvayam-two; mathnātu-may destroy; vyasanāni-sins; māthura-of Mathurā; purī-the city; sā-it; vaḥ-of you; śriyam-opulence; ca #and; kriyāt-may do.

May Mathurā Purī, (where two transcendental potencies, tāraka, which is the seed of the tree of liberation and the savior from a host of sufferings, and pāraka, which satisfies the thirst for the nectar of pure love of Kṛṣṇa, arise among the residents,) crush all your sins and give you the treasure of pure love for Lord Kṛṣṇa.

Text 4

adyāvanti patad-grahaṁ kuru kare māye śanair vījaya
cchatraṁ kāñci gṛhāṇa kāśi puratāḥ pādū-yugaṁ dhāraya
nāyodhye bhaja sambhramaṁ stuti-kathāṁ nodgāraya dvārake
devīyaṁ bhavatīṣu hanta mathurā dṛṣṭi-prasādaṁ dadhe

adya-now; avanti-O Avantī; patad-graham-the betelnut dish; kuru-please do; kare-in the hand; māye-O Gayā; śanaiḥ-slowly; vījaya-fan; cchatram-a parasol; kāñci-O Kañcī; gṛhāṇa-please hold; kāśi-O Vārāṇasī; puratāḥ-in front; pādū-of sandals; yugaṁ #the pair; dhāraya-please hold; naayodhye-don't; haja-O Ayodhyā; sambhramam-with reverence; stuti-recite prayers; kathām-words; na-don't; udgāraya-#recite; dvārake-O Dvārakā; devīyam-in relation to the queen; bhavatīṣu-to you; hanta-indeed; mathurā-Mathurā; dṛṣṭi-of the glance; prasādam-the mercy; dadhe-has given.

Avantī, hold this betelnut dish in your hand! Gayā, slowly move the fan! Kāñcī, hold this parasol! Vārāṇasī, carry these two sandals! Ayodhyā, don't be afraid! Dvārakā, don't recite these prayers! Mathurā-devī has already placed her glance of mercy upon you all.

Prathama Govardhanāṣṭaka
First Set of Eight Prayers Glorifying Govardhana Hill

Text 1

govindāsyottaṁsita-vaṁśī-kvaṇitodyal-
lāsyotkaṇṭhā-matta-mayūra-vraja-vīta
rādhā-kuṇḍottuṅga-taraṅgāṅkuritāṅga
praty-āśāṁ me tvaṁ kuru govardhana pūrṇām

govinda-of Lord Govinda; āsya-by the mouth; uttaṁsita-decorated; vaṁśī-flute; kvaṇita-sounded; udyal-rising; lāsya-dancing; utkaṇṭhā-with longings; matta-maddened; mayūra-of peacocks; vraja-multitudes; vīta-surrounded; rādhā-of ?Zrī Rādhā; kuṇḍa-the lake; uttuṅga-tall; taraṅga-waves; aṅkurita-sprouted; aṅga-limbs; praty-each; āśām-desire; me-of me; tvam-you; kuru-please make; govardhana-O Govardhana Hill; pūrṇām-fulfilled.

O hill filled with peacocks madly dancing to the music of the flute on Lord Govinda's mouth, O hill splashed by the high waves of Rādhā-kuṇḍa, O Govardhana, please fulfill my desires.

Text 2

yasyotkarṣād vismita-dhībhir vraja-devī-
vṛndair varyaṁ varṇitam āste hari-dāsyam
citrair yuñjan sa dyuti-puñjair akhilāśāṁ
praty-āśāṁ me tvaṁ kuru govardhana pūrṇām

yasya-of which; utkarṣāt-from the excellence; vismita-astonished; dhībhiḥ-minds; vraja-of Vraja; devī-of the goddesses; vṛndaiḥ-by the multitudes; varyam-best; varṇitam-described; āste-is; hari-of Lord Hari; dāsyam-the service; citraiḥ-wonderful; yuñjan-endowed; sa-with; dyuti-splendor; puñjaiḥ-abundance; akhila-all; āśām-directions.

O hill the goddesses of Vraja, astonished by your glory, described as the best servant of Lord Hari, O hill that fills all directions with the most wonderful splendor, O Govardhana, please fulfill my desires.

Text 3

vindadbhir yo mandiratāṁ kandara-vṛndaiḥ
kandaiś cendor bandhubhir ānandayatīśam
vaidūryābhair nirjhara-toyair api so 'yaṁ
praty-āśāṁ me tvaṁ kuru govardhana pūrṇām

vindadbhiḥ-finding; yaḥ-who; mandiratām-the state of being a palace; kandara-of caves; vṛndaiḥ-with multitudes; kandaiś-with clouds; ca-and; indoḥ-of the moon; bandhubhiḥ-with the friends; ānandayati-delights; īśam-the Supreme Personality of Godhead; vaidūrya-of vaidūrya gems; ābhaiḥ-with the splendor; nirjhara-of swiftly moving streams; toyaiḥ-with the waters; api-also; saḥ ayam-he.

O hill that with your palatial caves and clouds that are the moon's friends pleases the Supreme Personality of Godhead, O hill the water of whose swiftly-flowing streams is the color of lapis lazuli, O Govardhana, please fulfill my desires.

Text 4

śaśvad-viśvālaṅkaraṇālaṅkṛti-medhyaiḥ
premṇā dhautair dhātubhir uddīpita-sāno
nityākrandat-kandara veṇu-dhvani-harṣāt
praty-āśāṁ me tvaṁ kuru govardhana pūrṇām

śaśvat-always; viśva-of the universes; alaṅkaraṇa-decoration; alaṅkṛti-the ornament; medhyaiḥ-pure; premṇā-with love; dhautaiḥ-washed; dhātubhiḥ-with minerals; uddīpita-shining; sānaḥ-peaks; nitya-always; ākrandat-calling out; kandara-valleys; veṇu-of the flute; dhvani-sound; harṣāt-out of joy.

O hill whose peaks are splendid with mineral colors washed with love and suitable to decorate the Supreme Lord who is the Himself the eternal decoration of all the worlds, O hill whose valley eternally resounds with the joyful sound of the flute, O Govardhana, please fulfill my desires.

Text 5

prājyā rājir yasya virājaty upalānāṁ
kṛṣṇenāsau santatam adhyāsita-madhyā
so 'yaṁ bandhura-dharmo surabhīṇāṁ
praty-āśāṁ me tvaṁ kuru govardhana pūrṇām

prājyā-large; rājiḥ-multitude; yasya-of which; virājaty-shines; upalānām-of stones; kṛṣṇena-by Lord Kṛṣṇa; asau-it; santatam-always; adhyāsita-seated; madhyā-in the middle; saḥ ayam-he; bandhura-charming; dharmaḥ-nature; surabhīṇām-of the surabhi cows.

O hill whose rocks are the regular sitting place of Lord Kṛṣṇa, O charming friend of the surabhi cows, O Govardhana, please fulfill my desires.

Text 6

nirdhunvānaḥ saṁhṛti-hetuṁ ghana-vṛndaṁ
jitvā jambhārātim asambhāvita-bādham
svānāṁ vairaṁ yaḥ kila niryāpitavān saḥ
praty-āśāṁ me tvaṁ kuru govardhana pūrṇām

nirdhunvānaḥ-defeating; saṁhṛti-of destruction; hetum-the cause; ghana-of clouds; vṛndam-the multitude; jitvā-defeating; jambhārātim-Indra; asambhāvita-caused; bādham-distress; svānām-of its relatives; vairam-enmity; yaḥ-who; kila-indeed; niryāpitavān-destroyed; saḥ-he.

O hill that stopped the destructive clouds, O hill that defeated Indra and made him harmless, O hill that ended Indra's hatred of your relatives, the hills and mountains, O Govardhana, please fulfill my desires.

Text 7

bibhrāṇo yaḥ śrī-bhuja-daṇḍopari bhartuś
chatrī-bhāvaṁ nāma yathārthaṁ svam akarṣīt
kṛṣṇopajñaṁ yasya makhas tiṣṭhati so 'yaṁ
praty-āśāṁ me tvaṁ kuru govardhana pūrṇām

bibhrāṇaḥ-holding; yaḥ-who; śrī-handsome; bhuja-daṇḍa-arm; upari-above; bhartuś-of the Lord; chatrī-umbrella; bhāvam-the state; nāma-certainly; yathārtham-appropriate; svam-own; akarṣīt-became; kṛṣṇa-by Lord Kṛṣṇa; upajñam-begun; yasya-of whom; makhaḥ-the sacrifice; tiṣṭhati-situated; saḥ ayam-he.

O hill that became an umbrella above the handle of the Supreme Lord's arm, O hill very appropriately named, O hill Lord Kṛṣṇa ordered to be worshipped in a Vedic yajña, O Govardhana, please fulfill my desires.

Text 8

gāndharvāyāḥ keli-kalā-bāndhava kuñje
kṣunnais tasyāḥ kaṅkana-hāraiḥ prayatāṅga
rāsa-krīḍā-maṇḍitayopatyakāḍhya
praty-āśāṁ me tvaṁ kuru govardhana pūrṇām

gāndharvāyāḥ-of Śrīmatī Rādhārāṇī; keli-of the pastimes; kalā-of the arts; bāndhava-the friend and assistant; kuñje-in the forest groves; kṣunnaiḥ-fallen; tasyāḥ-of Her; kaṅkana-bracelets; hāraiḥ-and necklaces; prayatāṅga-pious; rāsa-krīḍā-with the rāsa-līlā; maṇḍitayā-decorated; upatyaka-mountain; āḍhya-enriched.

O friend of Śrīmatī Rādhārāṇī's transcendental pastimes, O hill in whose forest groves She dropped Her necklaces and bracelets, O hill decorated with the rāsa-līlā, O Govardhana, please fulfill my desires.

Text 9

adri-śreṇi-śekhara padyāṣṭakam etat
kṛṣṇāmbhoda-preṣṭha paṭhed yas tava dehī
premānandaṁ tundilayan kṣipram amandaṁ
taṁ harṣeṇa svī-kurutāṁ te hṛdayeśa

adri-of mountains; śreṇi-of the multitudes; śekhara-O crown; padyāṣṭakam-eight verses; etat-this; kṛṣṇa-of Lord Kṛṣṇa; āmbhoda-to the dark cloud; preṣṭha-dear; paṭhet-may read; yaḥ-one who; tava-of you; dehī-please give; prema-of transcendental love; ānandam-the bliss; tundilayan-nourishing; kṣipram-quickly; amandam-intense; tam-him; harṣeṇa-with happiness; svī-kurutām-may accept; te-of you; hṛdayeśa-the Lord of the heart.

O king of hills, O dear friend of the black cloud Kṛṣṇa, I pray that to whoever reads these eight verses glorifying you, the Lord of your heart (Śrī Kṛṣṇa) will, quickly granting the intense bliss of pure love, happily accept among His associates.

Dvitīya Govardhanāṣṭaka
Second Set of Eight Prayers Glorifying Govardhana Hill

Text 1

nīla-skandhojjvala-ruci-bharair maṇḍite bāhu-daṇḍe
chatra-cchāyāṁ dadhad agharipor labdha-saptāha-vāsaḥ
dhārā-pāta-glapita-manasāṁ rakṣitā gokulānāṁ
kṛṣṇa-preyān prathayatu sadā śarma govardhano naḥ

nīla-dark; skandha-shoulder; ujjvala-splendid; ruci-luster; bharaiḥ-with an abundance; maṇḍite-decorated; bāhu-of the arm; daṇḍe-the handle; chatra-of the umbrella; cchāyām-the shade; dadhat-placing; agharipoḥ-of Lord Kṛṣṇa; labdha-attained; sapta-for seven; āha-days; vāsaḥ-residence; dhārā-rainstorm; pāta-falling; glapita-withered; manasām-whose hearts; rakṣitā-protected; gokulānām-of Gokula; kṛṣṇa-to Lord Kṛṣṇa; preyān-the dear friends; prathayatu-may expand; sadā-always; śarma-happiness; govardhanaḥ-Govardhana; naḥus all.

May Govardhana Hill, which for seven days became an umbrella shading Lord Kṛṣṇa's arm decorated with the luster of His dark shoulder, and which protected the people of Gokula, their hearts wilting because of the torrential rains, always delight us all.

Text 2

bhīto yasmād apriganayan bāndhava-sneha-bandhān
sindhāv adris tvaritam aviśat pārvatīpūrvajo 'pi
yas tam jambhadviṣam akuruta stambha-sambheda-śūnyaṁ
sa prauḍhātmā prathayatu sadā śarma govardhano naḥ

bhītaḥ-afraid; yasmāt-of whom; apriganayan-considering; bāndhava-for friends and relatives; sneha-love; bandhān-bonds; sindhāv-in the ocean; adriḥ-the hill; tvaritam-quickly; aviśat-entered; pārvatī-of Pārvatī; pūrvajaḥ-the elder brother; api-even; yaḥ-who; tam-to him; jambhadviṣam-Indra; akuruta-did; stambha-of arrogance; sambheda-of the touch; śūnyam-free; sa-he; prauḍha-ātmā-powerful and bold.

When Indra frightened him, Pārvatī's elder brother, Mount Maināka, remembering the strength of family ties, hurriedly took shelter of the ocean. Powerful Govardhana Hill, however, was able to easily remove Indra's stubborn pride. I pray Govardhana Hill may always delight us all.

Text 3

āviṣkṛtya prakaṭa-mukuṭāṭopam aṅgaṁ sthavīyaḥ
śailo 'smīti sphuṭam abhidadhat tuṣṭi-visphāra-dṛṣṭiḥ
yasmai kṛṣṇaḥ svayam arasayad ballavair dattam annaṁ
dhanyaḥ so 'yaṁ prathayatu sadā śarma govardhano naḥ

āviṣkṛtya-manifesting; prakaṭa-manifested; mukuṭa-summit; āṭopam-expanded; aṅgam-form; sthavīyaḥ-great; śailaḥ-mountain; asmi-I am; iti-thus; sphuṭam-manifested; abhidadhat-spoke; tuṣṭi-with happiness; visphāra-expanded; dṛṣṭiḥ-eyes; yasmai-to whom; kṛṣṇaḥ-Lord Kṛṣṇa; svayam-personally; arasayat-ate;

ballavaiḥ-by the cowherd people; dattam-offered; annam-food; dhanyaḥ-auspicious; saḥ ayaṁ

Lord Kṛṣṇa manifested a mountainlike form, clearly proclaimed, "I am the great mountain," and, His eyes wide with pleasure, ate the feast the cowherd men had offered to Govardhana Hill. May auspicious Govardhana Hill always delight us all.

Text 4

adyāpy ūrja-pratipadi mahān bhrājate yasya yajñaḥ
kṛṣṇopajñaṁ jagati surabhī-sairibhī-krīḍayāḍhyaḥ
śaṣpālambottama-taṭatayā yaḥ kuṭumbaṁ paśūnāṁ
so 'yaṁ bhūyaḥ prathayatu sadā śarma govardhano naḥ

ady-today; apy-even; ūrja-of the month of Kārttika; pratipadi-at the beginning; mahān-great; bhrājate-shines; yasya-of which; yajñaḥ-the sacrifice; kṛṣṇa-by Lord Kṛṣṇa; upajñam-invented; jagati-in the world; surabhī-of surabhi cows; sairibhī-and sairibhi buffaloes; krīḍayā-with pastimes; āḍhyaḥ-enriched; śaṣpa-grasses; ālamba-support; uttama-supreme; taṭatayā-with slopes; yaḥ-who; kuṭumbam-maintenance; paśūnām-of the cows; saḥ ayam-he; bhūyaḥ-greatly.

The great worship Lord Kṛṣṇa created for Govardhana Hill at the beginning of Kārttika is splendidly manifested even today. Govardhana Hill is wealthy with the pastimes of the surabhi cows and buffaloes, and it nourishes them with its excellent grass. I pray that Govardhana Hill may always delight us all.

Text 5

śrī-gāndharvā-dayita-sarasī-padma-saurabhya-ratnaṁ
hṛtvā śaṅkotkara-para-vaśair asvanaṁ sañcaradbhiḥ
ambhaḥ-kṣoda-pariharika-kulenākulenānuyātair
vātair juṣṭaḥ prathayatu sadā śarma govardhano naḥ

śrī-gāndharvā-of Śrī Rādhā; dayita-favorite; sarasī-in the lake; padma-of the lotus flowers; saurabhya-the fragrance; ratnam-jewel; hṛtvā-taking; śaṅkā-fear; utkara-great; para-by others; vaśaiḥ-controlled; asvanaṁ not making a sound; sañcaradbhiḥ-moving; ambhaḥ-of water; kṣoda-drops; pariharika-watchmen; kulena-by the multitude; ākulena-agitated; anuyātaiḥ-followed; vātaiḥ-by winds; juṣṭaḥ ; endowed.

Stealing the precious jewel of the fragrance of the lotuses growing in Rādhā's favorite lake, the frightened breezes blowing on Govardhana Hill silently flee,

although they are pursued by drops of water who are watchmen guarding the lake. I pray that Govardhana Hill may always delight us all.

Text 6

kaṁsārātes tari-vilasitair ātarānaṅga-raṅgair
ābhīrīṇāṁ praṇayam abhitaḥ pātram unmīlayantyāḥ
dhauta-grāvāvalir amalinair mānasāmartya-sindhor
vīci-vrātaiḥ prathayatu sadā śarma govardhano naḥ

kaṁsārāteḥ-of Lord Kṛṣṇa, the enemy of Kaṁsa; tari-boating; vilasitaiḥ-with pastimes; ātara-toll; ānaṅga-amorous pastimes; raṅgaiḥ-with the happiness; ābhīrīṇām-of the gopīs; praṇayam-love; abhitaḥ-completely; pātram-the object; unmīlayantyāḥ-revealing; dhauta-washed; grāva-rocks; avaliḥ-with multitudes; amalinaiḥ-splendid; mānasa-amartya-sindhoḥ-of the celestial Mānasa-gaṅgā River; vīci-waves; vrātaiḥ-with multitudes.

The celestial Mānasa-gaṅgā River, which, with the Lord's dāna-keliand boating pastimes reveals the gopīs' pure love for Lord Kṛṣṇa, washes the stones of Govardhana Hill with its pure waves. I pray that Govardhana Hill may always delight us all.

Text 7

yasyādhyakṣaḥ sakala-haṭhinām ādade cakravartī
śuklaṁ nānyad vraja-mṛgadṛśām arpaṇād vigrahasya
ghaṭṭasyoccair madhukara-rucas tasya dhāma-prapañcaiḥ
śyāma-prasthaḥ prathayatu sadā śarma govardhano naḥ

yasya-of which; ādhyakṣaḥ-the Lord; sakala-of all; haṭhinām-they who are powerful; ādade-took; cakravartī-the king; śuklam-butter; na-not; anyat-another; vraja-of Vraja; mṛgadṛśām-of the doe-eyed girls; arpaṇāt-from the offering; vigrahasya-of resistance; ghaṭṭasya-of the toll-station; uccaiḥ-greatly; madhukara-of bees; rucaḥ-the splendor; tasya-of that; dhāma-the abode; prapañcaiḥ-with the manifestation; śyāma-dark; prasthaḥ-surface.

The toll-station on Govardhana Hill is dark with the soplendor of many black bees. The all-powerful king who guards that toll-station did not take any butter from the doe-eyed girls of Vraja when they resisted Him. I pray that Govardhana Hill may always delight us all.

Text 8

gāndhārvāyāḥ surata-kalahoddāmatā-vāvadūkaiḥ
klānta-śrotrotpala-valayibhiḥ kṣipta-piñchāvataṁsaiḥ
kuñjais talpopari pariluṭhad-vaijayantī-parītaiḥ
puṇyāṅga-śrīḥ prathayatu sadā śarma govardhano naḥ

gāndhārvāyāḥ-of Śrīmatī Rādhārāṇī; surata-lover's; kalaha-quarrel; uddāmatā-bold and arrogant; vāvadūkaiḥ-with eloquent words; klānta-wilted; śrotra-in the ears; utpala-lotus flowers; valayibhiḥ-with bracelets; kṣipta-tossed; piñcha-peacock feathers; avataṁsaiḥ-with crowns; kuñjaiḥ-with forest groves; talpa-the bed; upari-above; pariluṭhat-rolling; vaijayantī-Vaijayantī garlands; parītaiḥ-filled with; puṇya-lovely; aṅga-body; śrīḥ-splendor.

Govardhana Hill is very beautiful with Śrīmatī Raḍhārāṇī's arrogant words in the lover's quarrel and with forest groves filled with wilted lotus earrings, rejected peacock-feather crowns, and Vaijayantī garlands on beds. I pray that Govardhana Hill may always delight us all.

Text 9

yas tuṣṭātmā sphutam anupaṭhec chraddhayā śuddhayāntar
medhyaḥ padyāṣṭakam acaṭulaḥ suṣṭhu govardhanasya
sāndraṁ govardhana-dhara-pada-dvandva-śoṇāravindaṁ
vindan premotkaram iha karoty adri-rāje sa vāsam

yaḥ-one who; tuṣṭa-happy; ātmā-at heart; sphutam-manifested; anupaṭhec-recites; chraddhayā-with faith; śuddhayā-pure; antaḥ-at heart; medhyaḥ-pure; padyāṣṭakam-eight verses; acaṭulaḥ-attentive; suṣṭhu-nicely; govardhanasya-of Govardhana Hill; sāndram-intense; govardhana-of Govardhana Hill;; dhara-of the holder; pada-of the feet; dvandva-the pair; śoṇa-red; aravindam-lotuses; vindan-finding; prema-of love; utkaram-abundance; iha-here; karoty-does; adri-of mountains; rāje-at the king; sa-he; vāsam-residence.

May a person who with faith, attention, and a pure and cheerful heart, reads these eight verses glorifying Govardhana Hill, reside by that king of mountains and find there intense, pure love for the red lotus feet of the lifter of Govardhana Hill.

Śrī Vṛndāvanāṣṭaka
Eight prayers Glorifying Śrī Vṛndāvana

Text 1

mukunda-muralī-rava-śravaṇa-phulla-hṛd-ballavī-
kadambaka-karambita-prati-kadamba-kuñjāntarā
kalinda-giri-nandinī-kamala-kandalāndolinā
su-gandhir anilena me śaraṇam astu vṛndāṭavī

mukunda-of Lord Mukunda; muralī-of the flute; rava-the sound; śravaṇa-from hearng; phulla-blossomed; hṛt-hearts; ballavī-gopīs; kadambaka-multitude; karambita-mixed; prati-to each; kadamba-of kadamba trees; kuñja-grove; antara-within; kalinda-giri-nandinī-of the Yamunā River, the daughter of Mount Kalinda; kamala-of lotus flowers; kandala-multitudes; āndolinā-moving to and fro; su-sweet; gandhiḥ-fragrance; anilena-with the breeze; me-of me; śaraṇam-shelter; astu-may be; vṛndāṭavī-Vṛndāvana.

May Vṛndāvana, which is fragrant with a gentle breeze that makes the lotuses in the Yamunā rock to and fro, where there are groves of kadamba trees and there are many gopīs, their hearts blossoming with happiness by hearing the music of Lord Mukunda's flute, be my shelter.

Text 2

vikuṇṭha-pura-saṁśrayād vipinato 'pi niḥśreyasāt
sahasra-guṇitāṁ śriyaṁ praduhatī rasa-śreyasīm
caturmukha-mukhair api spṛhita-tārṇa-dehodbhavā
jagad-gurubhir agrimaiḥ śaraṇam astu vṛndāṭavī

vikuṇṭha-of Vaikuṇṭha; pura-of the cities; saṁśrayāt-than the abode; vipinataḥ-than the forest; api-also; niḥśreyasāt-than liberation; sahasra; thousands of times; guṇitām-multiplied; śriyam-opulence; praduhatī-blazing; rasa-nectar; śreyasīm-best; caturmukha-of Brahmā; mukhaiḥ-by the mouths; api-even; spṛhita-desired; tārṇa-of a blade of grass; deha-in the body; udbhavā-birth; jagat-of the universe; gurubhiḥ-by the masters; agrimaiḥ-best.

May Vṛndāvana, where Lord Brahmā and other jagad-gurus desire to be born even as a blade of grass, and which, even though it is a forest, is many thousands of times more opulent, beautiful, charming, and sweet than the spiritual cities of Vaikuṇṭha, be my shelter.

Text 3

anārata-vikasvara-vratati-puñja-puṣpāvalī-

visāri-vara-saurabhodgama-ramā-camatkāriṇī
amanda-makaranda-bhṛd-viṭapi-vṛnda-vandī-kṛta-
dvirepha-kula-vanditā śaraṇam astu vṛndāṭavī

anārataeternally; vikasvara-blossoming; vratati-vines; puñja-multitudes; puṣpa-of flowers; avalī-hosts; visāri-spreading; vara-excellent; saurabha-fragrance; udgama-rising; ramā-the goddess of fortune; camatkāriṇī-bringing wonder; amanda-great; makaranda-honey; bhṛt-holding; viṭapi-trees; vṛnda-multitude; vandī-kṛta-transformed into poets; dvirepha-of bumblebees; kula-swarms; vanditā-offered prayers and obeisances.

May Vṛndāvana, where the fragrance of the eternally blossoming flower vines fills the goddess of fortune with wonder, and where the bumblebees in the trees filled with very sweet honey are poets who bow down and recite eloquent prayers, be my shelter.

Text 4

kṣaṇadyuti-ghana-śriyor vraja-navīna-yūnoḥ padaiḥ
su-valgubhir alaṅkṛtā lalita-lakṣma-lakṣmī-bharaiḥ
tayor nakhara-maṇḍalī-śikhara-keli-caryocitair
vṛtā kiśalayāṅkuraiḥ śaraṇam astu vṛndāṭavī

kṣaṇadyuti-a lightning flash; ghana-and a cloud; śriyoḥ-splendor; vraja-of Vraja; navīna-yūnoḥ-the youthful couple; padaiḥ-by the feet; su-very; valgubhiḥ-charming; alaṅkṛtā-decorated; lalita-lovely; lakṣma-markings; lakṣmī-of splendor; bharaiḥ-with an abundance; tayoḥ-of them; nakhara-of the nails; maṇḍalī-the rounded; śikhara-ends; keli-with pastimes; caryā-activities; ucitaiḥ-suitable; vṛtā-filled; kiśalaya-sprouts; aṅkuraiḥ-grass.

May Vṛndāvana, which is decorated with blades of grass that bear the charming, gracefully marked footprints and playful toenail prints of the youthful divine couple of Vraja, who are as glorious as a monsoon cloud and lightning, be my shelter.

Text 5

vrajendra-sakha-nandinī-śubhatarādhikāra-kriyā-
prabhāvaja-sukhotsava-sphurita-jaṅgama-sthāvarā
pralamba-damanānuja-dhvanita-vaṁśikā-kākalī-
rasajña-mṛga-maṇḍalā śaraṇam astu vṛndāṭavī

vrajendra-of the king of Vraja; sakha-of the friend; nandinī-of the daughter;

śubhatara-most beautiful; adhikāra-qualification; kriyā-activities; prabhāva-from the splendor; ja-produced; sukha-of happiness; utsava-a festival; sphurita-manifested; jaṅgama-moving; sthāvarā-and stationary creatures; pralamba-damana-anuja-by Lord Kṛṣṇa, the younger brother of Balarāma, the crusher of Pralambāsura; dhvanita-sounded; vaṁśikā-the flute; kākalī-sweet music; rasajña-appreciative; mṛga-of deer; maṇḍalā-the circle.

May Vṛndāvana, where the moving and inert creatures celebrate a festival of great happiness by seeing the glory of Śrīmatī Rādhārāṇī's beautiful pastimes, and where the deer taste the nectar of Lord Kṛṣṇa's sweet flute-music, be my shelter.

Text 6

amanda-mudirāmbudābhyadhika-mādhurī-medura-
vrajendra-suta-vīkṣaṇonnaṭita-nīla-kaṇṭhotkarā
dineśa-suhṛd-ātmajā-kṛta-nijābhimānollasal-
latā-khaga-mṛgāṅganā śaraṇam astu vṛndāṭavī

amanda-great; mudira-clouds; ambuda-giving rain; abhyadhika-greater; mādhurī-sweetness; medura-intense; vrajendra-of the king of Vraja; suta-the son; vīkṣaṇa-by the sight; unnaṭita-leaping and dancing; nīla-kaṇṭha-of peacocks; utkarā-multitudes; dineśa-of the sun; suhṛt-of the friend; ātmajā-by the son; kṛta-done; nija-own; abhimāna-respect; ullasal-jubilant; latā-vines; khaga-birds; mṛgāṅganā-does.

May Vṛndāvana, where the peacocks leap and dance to see the prince of Vraja, who is more charming than a host of monsoon clouds, and where the does, birds, and flowering vines become jubilant to hear Śrīmatī Rādhārāṇī proudly claim the forest as Her property, be my shelter.

Text 7

agaṇya-guṇa-nāgarī-gaṇa-gariṣṭha-gāndharvikā-
manoja-raṇa-cāturī-piśuna-kuñja-puñjojjvalā
jagat-traya-kalā-guror lalita-lāsya-valgat-pada-
prayoga-vidhi-sākṣiṇī śaraṇam astu vṛndāṭavī

agaṇya-countless; guṇa-virtues; nāgarī-of heroines; gaṇa-of the hosts; gariṣṭha-the best; gāndharvikā-Rādhā; manoja-amorous; raṇa-in battle; cāturī-expert; piśuna-showing; kuñja-forest groves; puñja-many; ujjvalā-splendid; jagat-worlds; traya-three; kalā-of art; guroḥ-the teacher; lalita-graceful; lāsya-dancing; valgat-moving; pada-feet; prayoga-vidhi-exhibition; sākṣiṇī-witness.

May Vṛndāvana, which is splendid with the expert skill in lover's quarrels of Śrīmatī Rādhārāṇī, the best of all virtuous heroines, and which is the witness to the gracefully dancing feet of Lord Kṛṣṇa, the teacher of fine arts to the three worlds, be my shelter.

Text 8

variṣṭha-hari-dāsatā-pada-samṛddha-govardhanā
madhūdvaha-vadhū-camatkṛti-nivāsa-rāsa-sthalā
agūḍha-gahana-śriyo madhurima-vrajenojjvalā
vrajasya sahajena me śaraṇam astu vṛndāṭavī

variṣṭha-the best; hari-of Lord Hari; dāsatā-the status as a servant; pada-position; samṛddha-fortunate; govardhanā-Govardhana Hill; madhūdvaha-lovely; vadhū-girls; camatkṛti-wonder; nivāsa-abode; rāsa-of the rāsa dance; sthalā-place; agūḍha-manifested; gahana-forests; śriyaḥ-beauty; madhurima-sweetness; vrajena-with multitudes; ujjvalā-splendid; vrajasya-of Vraja; sahajena-by the nature; me-of me.

May Vṛndāvana, where is Govardhana Hill, which is fortunate to be the best servant of Lord Hari, and where is the rāsa dance arena, which fills the beautiful gopīs with wonder, and where is the splendid sweetness of many charming forest groves, be my shelter.

Text 9

idaṁ nikhila-niṣkuṭāvali-variṣṭha-vṛndāṭavī-
guṇa-smaraṇa-kāri yaḥ paṭhati suṣṭhu padyāṣṭakam
vasan vyasana-mukta-dhīr aniśam atra sad-vāsanaḥ
sa pīta-vasane vaśī ratim avāpya vikrīḍati

idam-this; nikhila-all; niṣkuṭa-of pleasure gardens; avali-of the multitudes; variṣṭha-the best; vṛndāṭavī-Vṛndāvana; guṇa-the virtues; smaraṇa-by remembering; kāri-doing; yaḥ-one who; paṭhati-recites; suṣṭhu-nicely; padyāṣṭakam-eight verses; vasan-residing; vyasana-from sins; mukta-free; dhīḥ-whose heart; aniśam-day and night; atra-here; sat-among the devotees; vāsanaḥ-staying; sa-he; pīta-vasane-for Lord Kṛṣṇa, who wears yellow garments; vaśī-controlling the senses; ratim-love; avāpya-attaining; vikrīḍati-enjoys transcendental pastimes.

A person who resides here in Vṛndāvana, whose heart is free from sin, who controls his senses, who always stays with the devotees, and who carefully reads

these eight verses, which bring to mind the transcendental virtues of Vṛndāvana, the best of all forest gardens, will attain love for and enjoy transcendental pastimes with Lord Kṛṣṇa.

Śrī Nāmāṣtaka
Eight prayers Glorifying the Holy Name

Text 1

nikhila-śruti-mauli-ratna-mālā-
dyuti-nīrājita-pāda-paṅkajānta
ayi mukta-kulair upāsyamānaṁ
paritas tvāṁ hari-nāma saṁśrayāmi

nikhila-of all; śruti-the Vedas; mauli-crown; ratna-jewels; mālā-necklace; dyuti-effulgence; nīrājita-worshiped; pādafeet; paṅkaja-lotus; anta-tips of the toes; ayi -O!; mukta-kulair -by the liberated souls; upāsyamānaṁ-adored; paritas -completely; tvāṁ -You; hari-of Hari; nāma -name; saṁśrayāmi-I take shelter.

O Hari-nāma! The tips of the toes of Your lotus feet are constantly being worshiped by the glowing radiance emanating from the string of gems known as the Upaniṣads, the crown jewels of all the Vedas. You are eternally adored by liberated souls, such as Nārada and Śukadeva. O Hari-nāma! I take complete shelter of You.*

Text 2

jaya nāmadheya muni-vṛnda-geya he
jana-rañjanāya param akṣarākṛte
tvam anādarād api manāg udīritaṁ
nikhilogra-tāpa-paṭalīṁ vilumpasi

jaya -all glories; nāmadheya -O holy name; muni-of sages; vṛnda-by the multitudes; geya -chanted; he-O!; jana-of the people; rañjanāya -for the happiness; param -supreme; akṣara-of syllables; ākṛte-the form; tvam -You; anādarād -without respect; api -even; manāg -once; udīritaṁ-spoken; nikhila-all; ugra-terrible; tāpa-tortures; paṭalīṁ -abundance; vilumpasi-you take away.

O Hari-nāma, O name sung by the sages, O transcendental syllables that bring bliss to the people, even if You are spoken only once, and even if You are spoken disrespectfully, You at once remove the many harsh sufferings of everyone.

Text 3

yad-ābhāso 'py udyan kavalita-bhava-dhvānta-vibhavo
dṛśaṁ tattvāndhānām api diśati bhakti-praṇayinīm
janas tasyodāttaṁ jagati bhagavan-nāma-taraṇe
kṛtī te nirvaktuṁ ka iha mahimānaṁ prabhavati

yad-ābhāso -the dim light of which; apy -even; udyan -rising; kavalita-swallowed up; bhava-of repeated birth and death; dhvānta-darkness; vibhavo-power; dṛśaṁ -of the eyes; tattva-to the truth; andhānām -blind; api -even; diśati -indicates; bhakti-devotional service; praṇayinīm-causing; janas -people; tasya-of Him; udāttaṁ -exalted; jagati -in the world; bhagavan-of the Supreme Personality of Godhead; nāma-of the name; taraṇe-in the deliverance; kṛtī -pious person; te -of You; nirvaktuṁ -tp describe; ka -who?iha-here; mahimānaṁ -glory; prabhavati-is able.

O sun of the Holy Name, even the dim light of Your early dawn gives the sight of pure devotion to they who are blind to the truth. What learned person in this world is able to describe Your transcendental glory?

Text 4

yad-brahma-sākṣāt-kṛti-niṣṭhayāpi
vināśam āyāti vinā na bhogaiḥ
apaiti nāma sphuraṇena tat te
prārabdha-karmeti virauti vedaḥ

yad-brahma-Brahman; sākṣāt-direct; kṛti-activity; niṣṭhayā-faith; api-also; vināśam -to destruction; āyāti -goes; vinā -without; na -not; bhogaiḥ-enjoyment; apaiti -attains; nāma -of the name; sphuraṇena -by the appearancew; tat -that; te-of You; prārabdha-begun; karma-karma; iti -thus; virauti -declares; vedaḥ-the veda (t11)

The Vedas declare that although meditation on impersonal Brahman cannot bring freedom from past karma, O Holy Name, Your appearance at once makes all karma disappear.

Text 5

aghadamana-yaśodānandanau nandasūno
kamalanayana-gopīcandra-vṛndāvanendrāḥ
praṇatakaruṇa-kṛṣṇāv ity aneka-svarūpe
tvayi mama ratir uccair vardhatāṁ nāmadheya

aghadamana-crusher of Agha; yaśodānandanau -son of Yaśodā; nandasūno-son of Nanda Mahārāja; kamalanayana-lotus0eyed; gopīcandra-moon of the gopīsvṛndāvanendrāḥ-moon of Vṛndāvana; praṇatakaruṇa-merciful to teh worshipper; kṛṣṇāv -Kṛṣṇa; ity -thus; aneka-many; svarūpe-forms; tvayi -in You; mama -of me; ratir -love; uccair -greatly; vardhatāṁ -may increase; nāmadheya-the holy names.

O Holy Name, I pray that my love for You in Your many forms, such as Aghadamana (Crusher of Aghāsura), Yaśodānandana (Son of Yaśodā), Nandasūnu (Son of Nanda), Kamalanayana (Lotus-eyed), Gopīcandra (Moon of the gopīs), Vṛndāvanendra (King of Vṛndāvana), Praṇatakaruṇa (Merciful to the surrendered souls), and Kṛṣṇa, may greatly increase.

Text 6

vācyaṁ vācakam ity udeti bhavato nāma svarūpa-dvayaṁ
pūrvasmāt param eva hanta karuṇaṁ tatrāpi jānīmahe
yas tasmin vihitāparādha-nivahaḥ prāṇī samantād bhaved
āsyenedam upāsya so 'pi hi sadānandāmbudhau majjati

vācyaṁ -the object described; vācakam -the words; ity -thus; udeti -rises; bhavato -of you; nāma -of the name; svarūpa-the form; dvayaṁ-both; pūrvasmāt -as before; param -great; eva -indeed; hanta -indeed; karuṇaṁ -compassion; tatra-there; api -even; jānīmahe-we know; yas -one who; tasmin -ion that; vihitāparādha-committed an offense; nivahaḥ -multitude; prāṇī -living entity; samantād -completely; bhaved-may be; āsyena-with the mouth; idam -this; upāsya -worshiping; so -He; api -even; hi indeed; sadānandāmbudhau -in the ocean of bliss; majjati-plunges.

O Holy Name, You are manifest in two forms: 1. the Supreme Person described by the Holy Name, and 2. the sound vibration of the Holy Name. We know that the second form is more merciful than the first. Even a person who commits many offenses to the first form, may become always plunged into an ocean of bliss by serving the second with his voice.

Text 7

sūditāśrita-janārti-rāśaye
ramya-cid-ghana-sukha-svarūpiṇe
nāma gokula-mahotsavāya te
kṛṣṇa pūrṇa-vapuṣe namo namaḥ

sūdita-destroyed; āśrita-sheltered; jana-of the people; ārti-sufferings; rāśaye-abundance; ramya-charming; cid-spirit; ghana-intense; sukha-happiness; svarūpiṇe-own form; nāma -name; gokula-in Gokula; mahotsavāya -for a great festival; te-of You; kṛṣṇa -of Lord Kṛṣṇa; pūrṇa-the perfect and full; vapuṣe -transcendental form; namo -obeisances; namaḥ-obeisances.

O name that destroys the many sufferings of they who take shelter of You, O name that is the form of delightful and intense spiritual bliss, O name that is a festival of happiness for Gokula, O perfect and complete Holy Name of Lord Kṛṣṇa, I bow down and offer my respects to You. I bow down and offer my respects to You.

Text 8

nārada-vīṇojjīvana
sudhormi-niryāsa-mādhurī-pūra
tvaṁ kṛṣṇa-nāma kāmaṁ
sphura me rasane rasena sadā

nārada-of Nārada; vīṇā-of the lute; ujjīvana-the life; sudhā-of nectar; ūrmi-waves-niryāsaessence; mādhurī-sweetness; pūra-flood; tvaṁ -You; kṛṣṇa-of Kṛṣṇa; nāma -O nāme; kāmaṁ-if You wish; sphura -please appear; me -of me; rasane -of the tongue; rasena -with nectar; sadā-always.

O life of Nārada's vīṇā, O flood of the waves of sweet nectar, O Holy Name of Lord Kṛṣṇa, please sweetly appear on my tongue.